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HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

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CAMBRIDGE, MASS.

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1901

RĀJA-ÇEKHARA'S KARPŪRA-MAÑJARĪ

A DRAMA BY THE INDIAN POET RĀJAÇEKHARA

(ABOUT 900 A.D.)

CRITICALLY EDITED IN THE ORIGINAL PRĀKRIT, WITH A GLOSSARIAL
INDEX, AND AN ESSAY ON THE LIFE AND WRITINGS
OF THE POET

BY

STEN KONOW

OF THE UNIVERSITY OF CHRISTIANIA, NORWAY

AND TRANSLATED INTO ENGLISH WITH NOTES

BY

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To

PROFESSOR RICHARD PISCHEL

OF THE UNIVERSITY OF HALLE

AND

PROFESSOR SYLVAIN LÉVI

OF THE COLLÈGE DE FRANCE

IN RECOGNITION OF THEIR CONTRIBUTIONS TO THE
HISTORY OF THE HINDU THEATER

This Volume is Dedicated by the Collaborators

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PREFACE OF THE GENERAL EDITOR AND TRANSLATOR.

HARVARD UNIVERSITY has undertaken the publication of a HARVARD ORIENTAL SERIES. The primary object of this Series, as conceived by the two friends most concerned in its establishment, is an historical one, — the elucidation of the history of religions, more especially, of those of India.

The central point of interest in the history of India is the long development of the religious thought and life of the Hindus, — a race akin, by ties of blood and language, to our own Anglo-Saxon stock. The value of the study of religions is coming to be recognized more and more every day. The study tends to broaden and strengthen and universalize the bases of religion, — a result of practical and immediate benefit. Works which promote this study stand first in the plans of the Oriental Series; and they are especially timely now, when so much of the widespread interest in Buddhism and other Oriental systems is misdirected by half-knowledge, or by downright error concerning them. We may add that such works supply the material for the helpful constructive criticism of the foundations of religious belief, to offset the all too abounding destructive criticism of the day.

But to any one acquainted with the ways of the progress of science, it will be evident that the purposes of this Series are not to be achieved wholly by the direct means of publishing books upon the religions of India. The indirect means to its end must be the publication also of works concerning Indian literature and history and antiquities in their manifold diversities of time and of system (Vedic, Brahmanical, Jaina, and Buddhist), and in their considerable diversities of language (Vedic, Sanskrit, Prākṛit, and Pāli).

The work now presented to the world of scholars is the first critical edition of the only Prākṛit drama extant, the Karpūra-mañjarī of Rājaḡekhara, who flourished about 900 A.D. The sacred scriptures of the Jaina religion are written in Prākṛit. And, considering the extreme dearth of books for students of that tongue, it is hoped that this volume, in connection with Jacobi's Handbook, may prove highly serviceable as an introduction to the language of that very ancient religion.¹

"A critical edition of the Karpūra-mañjarī is an urgent necessity for the advancement of Prākṛit studies." Thus wrote Pischel in 1876, in the preface to his Hemachandra, p. xii. For the realization of his long-deferred hope, we have at last to thank one of his own pupils, Dr. Konow, whose work, as I trust, will clearly show the training in rigorous philological method which he has received at the hands of his eminent master.

The interest of this play is largely philological;² but, as is elsewhere shown,³ it is not without its importance for the history of the Indian drama. It abounds in material which may well engage the attention of the student of antiquities⁴ and of folk-lore.⁵ And its allusions to matters of geography or of the calendar, to facts of natural history or to popular beliefs concerning those facts,⁶ challenge the widest erudition of the expositor. It presents questions of broader literary interest, such, for example, as concern the degree to which Rājaḡekhara is indebted for motifs or for modes of expression to his predecessors,⁷ Kālidāsa, Bhavabhūti, Daṇḍin, Bāṇa, and Bhartṛhari. Its literary merit is, on the whole, meagre. The plot is scanty. And the playwright knows little or nothing of the development or depiction of character. Much of its fun is such as is proper to the cheapest vaudeville; so, for example, the parrot incident that is lugged in at iv. 24. The long-drawn discussion of love at iii. 10-19 is invested with a singular negative interest by reason of its sad lack of all nobility of conception.

¹ Pischel's Prākṛit Grammar is now soon to appear. It will mark the beginning of a new epoch in these studies.

² See pp. xxi, 201-3.

³ See p. 196.

⁴ For example, the merry-makings at the Banyan festival, iv. 10-18; palace-life, i. 36;

iv. 9^o ff.; the Magician's homage to the Dreadful Goddess, iv. 19.

⁵ E.g., rain-drops transformed into pearls, iii. 314, note; mirage, ii. 40^o.

⁶ Cp. i. 181^o, 20^o, ii. 50^o, ii. 50^o, iv. 18^o.

Botanical allusions—passim.

⁷ See p. 204, and, e.g., ii. 10^o, iii. 21.

The entrance of the Magician (at i. 21⁸) is signaled by several ribald stanzas which throw a good deal of light on certain pathological phases in the evolution of religion, such as have repeated themselves over and over again in the history of the most varied peoples. To study these phases from a point of widest scope is an essential condition for an intelligent diagnosis of all such vagaries, whether exhibited in the fervors of an American camp-meeting or of a Hindu temple-precinct.

The literary merit of a piece like this, however, is not, in my opinion, to be summed up in any brief and disparaging dictum.¹ The play is surely redeemed from sweeping condemnation by the swing scene (ii. 30-40). Here, specifically in stanzas 30-32, the author shows himself a consummate master, not only of imitative language, but also of metrical forms. And the Sanskrit student must be dull indeed who is not charmed by the liquid music and smoothly swinging rhythm of stanza 30; while the stanzas 33-40, although contravening some of the canons of Occidental taste, are really remarkable for the ingenuity and beauty of their conceits. The King's verses of admiration upon the bursting into blossom of the açoka tree (ii. 47) need no apologist. And the descriptive stanzas (as of sunset, evening, or moonrise, ii. 50, i. 35-36, iii. 25) deserve high praise for their vividness and genuinely poetic sense of the fairest aspects of nature. And some of the "enamored verses"² will bear the test of Occidental criticism, — their tenderness and beauty and dignity unimpeached. The contrasts between the love-lorn solemnity of the King and the mocking badinage of his Jester³ show a command of the shadings of expression that is by no means contemptible.

The Text and the Critical Apparatus. — I need add little to what is said by Dr. Konow, pages xxiii-xxvi, about this part of the work. I am confident that students will appreciate the pains I have taken to have the typography convenient, especially that of the various readings. I regret that these last are so copious; but the exceptional nature of the text must excuse their fulness.

Method of Citation. — The verse-portions are cited by act and stanza and line, the line being indicated by *a*, *b*, *c*, or *d*. The prose clauses

¹ Such as Apte's, in his *Rājasekhara*, p. 24.

² Cp. i. 32, ii. 5, 9, 10.

³ For example, at ii. 40¹⁻⁶, ii. 50¹⁻², iii. 29.

between any two stanzas are numbered consecutively with Arabic numerals, and are cited by the number of the act with that of the preceding stanza and that of the clause. Thus iv. 19⁶⁷ is the last clause between iv. 19 and iv. 20. Similarly ii. 0⁵ is used to indicate the fifth of the prose clauses preceding stanza 1 of act ii. It is thus apparent at a glance whether any given citation refers to a passage of prose or of verse.

A simple and sufficient means of citation is absolutely indispensable for any text of mingled verse and prose that is of consequence enough to be studied and cited at all. The editor who fails to provide such means is guilty of flagrant neglect of plain duty and of gross disregard for the time and convenience of students and of his colleagues. By way of punishment he may count upon the seriously circumscribed usefulness of his book and the silent maledictions of those who are forced to use it. Let me here call renewed attention to Ernst Leumann's "Request to the future editors of dramas and post-Vedic prose texts of the Indian literature,"¹ commending it to most thoughtful consideration.

The Glossarial Index. — To the Prākṛit forms of this text I believe that the Index will prove a very accurate and complete concordance. The words of the stage-directions are in Sanskrit and are not included. The English definitions may, I fear, seem inadequate by reason of brevity. It is therefore well to mention that the reader must supplement the definition of any given Prākṛit word by a study of the senses of its Sanskrit counterpart, or by reference to Pischel's edition of Hemachandra's Prākṛit Grammar and Dictionary,² where these are cited. Failing these books, it is hoped that the Translation will serve as an entirely adequate complement to the Index.

The arrangement of the Index demands a word of explanation. Verbal forms are assembled under the Sanskrit form of the root to which they belong when this can be given; otherwise, they are put under the heading of the third singular present indicative of the Prākṛit form. Thus *pa-aḍei* stands under *kaṭ*; while *khuttai* is given under *khuttai*.³ Similarly, *jantia* is put under *yantra*-, while *janta* comes in alphabetic place. Again, *vi-inṇa* is given under *tṛ*; but *vi-tthinṇa* and *un-ṇaa* (as

¹ Zeitschrift der deutschen morgenländischen Gesellschaft, xlii. 161.

² Cited by the initials "H." and "HD."

³ For other examples, see my note to ii. 4.

quasi adjectives) and *milāna* (on account of the splitting of the *ml*-group) are set in their alphabetic places and not under *str* and *nam* and *mlā*. I trust that the occasional hints in my notes will reduce to a minimum any practical inconveniences resulting from the arrangement of the Index.

The Translation. — It is a part of the fundamental plans of this Series that none of the texts published in it shall be without a translation. The Series does not aim to consult the interests of Sanskrit students exclusively. For better, for worse, this part of the plan is at all events in accord with the dictates of absolute frankness. The wisdom of the Wise Men of the East is to be estimated by Occidental readers with entire fairness—nothing less, nothing more. And for this reason we may neither withhold its excellencies nor cloak its defects. I am, moreover, strongly persuaded that Indian studies would have exerted much larger influence upon the intellectual life of our day, and would even have made more rapid progress, if the masters of Indology had devoted more of their time to the work of translation and popular exposition. The new recruits for this field must be drawn from the circle of those interested. To enlarge that circle is therefore indispensable. Moreover, the comparative study of literature is now a recognized discipline with clear aims and zealous votaries. And to such students also this translation makes its appeal.

After the Text and Index were completed, I requested Dr. Konow to make a translation; and to my request he acceded with the utmost kindness and promptness. But upon this matter, his own remarks, p. xxii, may be consulted. The play is very difficult to translate. The metaphors, be it for their boldness or their accumulation, are at times most intractable. And often the point of a stanza or phrase requires for its reproduction in English such a command of delicate nuances of expression as cannot be expected of one to whom English is not vernacular. The revising of Dr. Konow's rendering proved to be not feasible. And therefore, after trying and failing to find an American who was both willing and able to translate the piece, I set myself most reluctantly to the delightful and interesting work of making a new version.

Most reluctantly, — because it involved a delay of weeks in the

progress of the labor of issuing the works of my two departed friends, the Atharva-Veda of Professor Whitney and the Visuddhi-Magga of Henry Clarke Warren. This delay has been a sore grief to me, although tempered by the feeling that these Prākṛit studies would at any rate inure to the benefit of my equipment for the completion of Mr. Warren's work.

The translation here presented is accordingly an essentially independent one, of my own making. A good many of the best stanzas I have rendered in metrical form. That I have not so rendered the rest may be set down in part to their intrinsic inferiority, and in part to the extreme pressure under which the keen sense of the above-mentioned delay caused me to do the work. The marked diversities of tone and style¹ I have endeavored faithfully to reproduce in the tone and style of my English.² The translator must be able to *feel* the atmosphere of each of the varying scenes and to adapt his version to their subtle changes.

Almost at the outset it appeared that the translation, unless provided with a running comment, would necessarily be obscure in many points even to the Sanskritist. I hope that no one will find these notes unacceptable. That this portion of the volume is intended in part for non-Indianists, is the reason for writing the *ch*-sound in proper names with *ch* (instead of the usual *c*) and for giving such notes as that on the Asuras at ii. 31^b.

Scant as the action or stage-business of this play may be, it is the interpreter's duty to make it intelligible to the otherwise unaided student. In the introductory paragraphs, therefore, pages 213-222, I have done my best to make clear the sequence of the inferential as well as of the explicit parts of the action, and likewise the place and time of each element thereof.

One little detail perhaps needs a word from the prefacer, to wit, the version of *piya-vaassa* as 'old man.'³ The German *hoch* = 'high,' and *Abend-zeit* = 'even-tide.' So Prākṛit *piya* = 'dear,' and *vaassa* = 'friend.'

¹ Well illustrated at ii. 40² ff. Or compare i. 16¹ ff. with i. 18¹ ff.

² For this reason, readers whose native tongue is not English may find occasional

colloquialisms for the explanation of which no dictionary less complete than the Century Dictionary, for example, will suffice.

³ See note to i. 18¹⁷.

But it is hardly less grotesquely incongruous to render *piya-vaassa* by 'dear friend' than to render *Hochzeit* by 'high tide.' The connotation of the colloquial "old man," as used even by very young men to one another, with all its suggestions of jovial good-fellowship, shows for itself how fatally misleading a wooden literalness may be.¹ We all know that a *green black-berry* is *red*.

There are some things in this play which are repellent to a mind that is bred to the large variety of wholesome interests² that characterize our best modern life. Instead of making the offensive ideas conspicuous by the thin veil of an occasional Latin phrase, I have judged it better to give them in English, simply toning down their more drastic features.

Wer den Dichter will verstehen
Muss in Dichters Lande gehen.

Never was the truth of this couplet brought home to me with more force than in the making of this translation. My own sojourn in India was, alas, too short to absolve me from dependence upon books. I was therefore glad to have the help of the native scholiast, Vāsudeva. No other scholia were accessible to me. And I gratefully record my indebtedness to Roxburgh's *Flora Indica*; and to several of the systematic Sanskrit treatises on plants and minerals, mentioned below, p. 177; and, last, not least, to my venerable friend, Böhlingk. I am glad to bear the shame of not having realized earlier the profit to be had from his *Hemachandra* as an aid to the study of Sanskrit synonymy, if by this confession any are led to take to heart the excellent words of three and fifty years ago with which he closes his preface:

Ich bin überzeugt, dass mit dieser neuen Ausgabe Vielen gedient sein wird; nur Einer, der es sich zum festen Vorsatz gemacht zu haben scheint, bei seinen Sanskrit-Studien nie an die reinere Quelle zu gehen, wird zu seinem eigenen Nachtheil und zu aller derer, die seine Werke

¹ COROLLARY. — Taking due account of the diversities of tone, I have rendered *vaassa* by 'my man' at ii. 6²; by a slightly impatient 'man' at iii. 2¹; and by a dignified and stately 'O friend' at iv. 5⁴.

² We must remember that these were often utterly lacking to the Indian villager. The Sanskrit student may make this point clear to himself by consulting in the lexicons the articles upon *grāma* and its derivatives.

benutzen, nach wie vor Alles bei Seite liegen lassen, was auf diesem Gebiete erscheint.

It is fitting, in this fourth volume of the Series (the first to contain a preface from the General Editor), to acknowledge the twofold indebtedness of Harvard University to an alumnus, Dr. Fitzedward Hall, of the class of 1846. He has, on the one hand, honored his Alma Mater by his achievements in Oriental¹ as well as in English philology; and, on the other, he has made to the Library of the University a gift which is unique. With pride of nativity² and with loyalty to his college unimpaired by years of absence, he has given to it his rare and early Indian printed books, and — what is more — his precious collection of Sanskrit manuscripts.³ These manuscripts, with some five hundred purchased by me in Western India, constitute the largest and most valuable collection of the kind in America. It is my fervent hope that they may be of much service in realizing the plans of this Series, not only directly, but also by way of stimulus to Oriental research.

C. R. LANMAN.

HARVARD UNIVERSITY,
March 31, 1900.

Postscript. — July 8, 1900. In the meantime, I have submitted the proof-sheets of the entire translation to Dr. Konow, and he has returned them all with many useful suggestions of improvement or correction. For these it gives me great pleasure to make public acknowledgment of my sincere thanks.

¹ Students of English, considering the part he has borne in the production of the great "Oxford English Dictionary," and the marvellous learning thereby attested, might well enough be excused for not knowing that he had, long before, attained distinction as an Indianist. The first Sanskrit texts ever published by an American were his editions of *Ātmabodh* and *Tattvabodh* (Mirzapore, 1852). And his early writings on

Indian philosophy, dramaturgy, epigraphy, etc., are still cited with deference by the best authorities of to-day.

² His ancestor, John Hall, immigrated just 270 years ago from England to Charlestown, about three miles from the seat of Harvard College.

³ Acquired during long official residence in India, as Professor at Benares and as Inspector of Public Instruction.

PREFACE BY THE EDITOR OF THIS TEXT.

TWENTY-FOUR years have passed since Professor Pischel, in the preface to his edition of Hemacandra's Prākṛit grammar, declared a critical edition of the Karpūramañjarī to be a necessity for the advancement of Prākṛit studies. Rājaṣekhara has been highly esteemed for his proficiency in the Prākṛits, and it was to be hoped that a careful edition of his only Prākṛit play, might throw some light upon the linguistic history of India. But unfortunately, the materials then available proved to be insufficient. Since that time new manuscripts have been found, and some years ago Professor Pischel proposed to me to undertake the work, and at the same time he kindly put at my disposal the collations which he had formerly made with the view of editing the play himself. Though regretting that the edition should not proceed from his master's hand, I thankfully accepted his proposal, as he declared it impossible to find the leisure necessary for the work himself.

I have myself collated only the manuscripts NRSTUW. For ABCP, I used the collations made by Professor Pischel; and Dr. Lüders kindly collated O for me.

In the notes I have quoted all truly various readings. I leave unmentioned the ya-ṛuṭi and the dental n in the Jaina mss.; whereas, in the readings of STU, I have always transcribed the dot + consonant as double consonant. I also pass by all evident blunders in silence. The anunāsika is generally indicated by the same sign as the anusvāra; and this fact must be remembered in using the critical notes.

The chief aim of this edition then is a linguistic one. But besides, I have also been guided by another consideration. I often had to regret that no chrestomathy of the Prākṛits of the plays exists, and it was my hope that the Karpūramañjarī might be used as such one. This consid-

eration has also, to some extent, influenced my work. Thus I have, in some places, introduced the peculiar forms of the two dialects, even against the reading of all manuscripts. Further, the vocabulary is composed with the aim to serve students learning Prākṛit. To study those dialects it is, naturally, necessary to know Sanskrit, and I therefore always refer to the corresponding Sanskrit form, where this is possible. I have not made any attempt to give an etymological index, nor have I intended to furnish a vocabulary which might be sufficient without knowledge of Sanskrit.

From the same point of view I did not think it convenient to add a translation. And I was also convinced that it should be impossible to me to translate such an intricate text satisfactorily, as long as English was not more familiar to me. On the other hand the general editor, from quite another point of view, thought it necessary to add a translation. Upon his request I therefore made an attempt to render the text in English. But I soon felt how unsatisfactory my work must be, and what I sent Professor Lanman can hardly be called more than a rude paraphrase. I was therefore very glad to hear that he would work out a translation himself.

My best thanks are due to those who have, in various ways, aided me in the work, to Professor H. Jacobi, Dr. H. Lüders, and Dr. A. Stein; to the government of Madras for the courtesy and kindness with which it forwarded new materials to me; but above all to Professors Pischel and Lanman. To the rich knowledge and kind benevolence of the former I never appealed in vain, and though overloaded with other works, he has kindly read the proofs of text and vocabulary. And the kind interest which Professor Lanman has taken in my work, and the unselfish assistance which he has rendered me, cannot, in any respect, be measured from his prefatory remarks.

STEN KONOW.

UNIVERSITY OF KRISTIANIA,
June 29, 1900.

CRITICAL ACCOUNT OF THE MANUSCRIPTS.

The Text. — This edition of the text of the Karpūra-mañjarī is based upon the following manuscripts :

A. Jaina ms., 8 leaves, with 9–13 lines on each page; $9\frac{1}{2}$ inches by $4\frac{1}{4}$ inches. Contains javanikāntara i. See Bhandarkar, Report on the search for Sanskrit mss. in the Bombay Presidency during 1882–83, Bombay, 1884, p. 156, no. 418. The colophon reads: iti ṣṛikharatāṇa-vabhogaṇadinamaṇiṣṛijivasāgarasūriṣyavācanācāryaviracitāyām karpūramañjarīmahānāṭikāyām prathamam javanikāntaram vivṛttam idam || ṣṛi || ṣṛi || rājanpure likhitam || rājanpure likhitam ||. Vācanācārya must be the author of a commentary on the Karpūramañjarī. Of this commentary a few traces are left. An incorrect ms. Aspirates are doubled; nd is often substituted for nt. Codex A is therefore possibly copied from a South Indian original. Cp. Pischel, Nachrichten, Göttingen, 1873, 206 ff.

B. Jaina ms., 8 leaves, with 15 lines on each side; $10\frac{1}{2}$ inches by $4\frac{1}{2}$ inches. Prākṛit text, Sanskrit translation, and some glosses. Contains javanikāntara i., the beginning of ii., as far as hidaāvajjam (ii. 1³), and the end from sā rayanamayī (iv. 19⁶⁵). See Kielhorn, Report on the search for Sanskrit mss. in the Bombay Presidency during 1880–81, Bombay, 1881, p. 83, no. 22. The colophon reads: iti ṣṛikarpūramañjarīnāṭikā kasya [!] samāptā. sam. 1600 varṣe ṣṛimahimanagare.

C. Jaina ms., 11 leaves, with 8 lines on each page; $9\frac{3}{4}$ inches by $4\frac{1}{2}$ inches. Fol. 3 is wanting. Contains javanikāntara ii. See Bhandarkar, l.c., p. 156, no. 419. The colophon reads: iti ṣṛikhugatāṇanabhogaṇa-ṣṛijinasāgarasūriṣyavācanācāryaviracitāyām karppūramañjaryyām dvitīyam javanikāntaram vṛttam || ṣṛi || ciṭṭhṭhadu edam likhidam dāva diṇeso diyo mahio | ehi payaṭṭadu samto saccam saccam kuṇamto vva || 1 || rāyapurathṭhidenā uḍiyajādisirorattasirinarasimhasūṇujādenā likhidam jjeva | Kappūramañjarīnāḍaam. Codex C has the same peculiarities as A, and seems to be a continuation of that ms.

N. A modern Nāgarī ms., 16 leaves text, 13 leaves translation, with 15 lines on each page; 13 inches by $8\frac{1}{4}$ inches. The water-mark has the date 1859. Several lacunas. Conclusion of the text wanting. See

Weber, Verzeichniss der Sanskrit- und Prākṛit-handschriften der Königl. Bibliothek in Berlin, Berlin, 1886, no. 1558. The doubling of the aspirates and the occasional writing of *nd* for *nt* point to a South Indian origin; and forms such as *ḍim̐na* for *ḍimbha* and a few instances of *ya-ṣṛuti* (or writing of an intervocalic *y* in cases of secondary hiatus, as in *rayaṇa* for *raaṇa*) show influence from Jaina mss.

O. A modern Nāgarī ms., 21 leaves, with 18 lines on each page; 10½ inches by 9½ inches. Prākṛit text with some glosses. Sometimes corrections in the margin. In a few places defective. The ms. was copied after the year 1830. See Aufrecht, Catalogue of the Bodleian mss., p. 146^b, no. 313.

P. Copy from a Jaina ms., 46 leaves, with 15 lines on each page, 11¾ inches by 5¾ inches. Complete text and translation. Modern and very incorrect. See Kielhorn, l.c., p. 83, no. 23. After each *javanikāntara* is the following colophon: *iti ṣṛimatsūryavamaṇodbhavasahigilakulāvataṃsaṣṛimatprayāga (i. and ii., prayoga) dāsāṃgajaṣṛīpremarājaviracite karpūrakusumanāmnī karpūramam̐jarībhaṣye . . . yavanikāntaram samāptam. Ends: ṣubham bhavatu || samvat 1931 prathamāṣāḍhaṣuklapakṣe tithāu ṣaṣṭyām ṣanivāre likhitam idam vyāsagopīdāsātmajena || malākhyanāmnā || ṣṛijayaṣṛīlanagare ||.*

R. Copy of the ms. no. 417 of the Raghunatha temple library. See Stein, Catalogue of the Sanskrit manuscripts in the Raghunatha temple library of His Highness the Maharaja of Jammu and Kashmir, Bombay, 1894, p. 77. I owe the possession of the transcript to the kindness of Dr. Stein, who had his assistant, pandit Sahajabhaṭṭa, make it for me. Incorrect; some lacunas; conclusion wanting. Text, with the commentary of Vāsudeva.

S. Copy of the Tanjore ms., no. 10634, prepared for me through the liberality of the government of Madras. Text with some lacunas. See Burnell, Classified index to the Sanskrit mss. in the palace at Tanjore, London, 1880, p. 168^a. Grantha letters.

T. Copy of the Tanjore ms., no. 5253, made for Professor Pischel at the request of the late Dr. Burnell. Complete text, with some lacunas. Very incorrect. See Burnell, l.c.

U. Copy of the Tanjore ms., no. 10633^a, Grantha, prepared for my use. Text with Sanskrit version. Some lacunas. See Burnell, l.c.

W. Jaina ms., 21 leaves, with 13-14 lines on each page, 10½ inches by 4½ inches. Complete text, with marginal paraphrase. See Weber, no. 1557. The colophon reads: *samattā kappūramam̐jarī nāma nāḍikā mahākaiṇo sirirāyasehassa kadā . . . samvat 1520 varṣe ṣāke. The groups ṭṭh and ddh are, as a rule, not to be distinguished in this ms.*

Commentaries. — Furthermore, I have used the following commentaries: Vāsudeva's gloss in the Raghunatha temple ms. and in the edition of our play in the Kāvya-mālā.

K. The commentary of Kṛṣṇasūnu in a transcript of the Tanjore ms., no. 10633^b, belonging to Professor Pischel (see Burnell, l.c.). A new copy was given me by the government of Madras together with S and U.

J. Pitāmbara's Jalpatiratnamañjarī (Kielhorn, l.c., p. 65, no. 242), collated by Professor Pischel. This is a different work from that contained in the corrupt mss. described by Weber, l.c., nos. 1559, 1560.

Among these mss. we can distinguish two distinct groups: a South Indian group, comprising STU; and a Jaina-group, to which belong ABCPW.

STU agree in most particulars and must be traced back to a common source. The doubling of a consonant is indicated by a dot before the consonant; lingual *l* is substituted for dental *l*; etc. Moreover, where the discrepancies between the manuscripts are very considerable, STU have, generally speaking, the same reading. Thus e.g. i. 6, 7, 8³, 9, 10, 14², 18¹³, 20^{1,2}, 22^a, 32¹; ii. 29^c, 34^a, 41⁵; iii. 4^{1,5}, 5², 8^a, 20³, 22³; iv. 1^b, 9^{5π}, 18^{2π}, 20⁹, etc. And in the South Indian group, STU, the conclusion (which is entirely missing in the Jaina group) is different from that in NO (R is incomplete).

Burnell was of opinion that T was copied from S. But in iv. 24, T and U agree, as against S. See also i. 20³⁰, 21^b, 30^a, 33^a; ii. 41⁹, 42³; iii. 1^a, 3^{8,9}, 4^{a,5,8,9}, etc. It must therefore be concluded that T is copied from U, perhaps with corrections from S (cp. ii. 11¹, 16^b, 41^{9a}; iii. 22⁹, etc.). The commentary of Kṛṣṇasūnu agrees with this group; and in the final stanza, with S.

The Jaina mss. are characterized by some common blunders and omissions. Cp. *rīdīāu*, i. 1^a; further, i. 7, 19⁷, 20¹¹; iii. 4¹, etc. Moreover, the complete absence of the conclusion in all these mss. is too extraordinary to be a mere accident. In many readings also, this group differs from the other mss. Cp. i. 9^{a,b}, 15^a; ii. 11^b, 48^b; iii. 1^b, iv. 2¹⁰, 6^a, etc.

Among the Jaina mss., B and W are relatively old. B is very corrupt; W is much better. Both are North Indian mss. B was copied in Mahim (in the Rohtak District) and bought for government in Bikaner. The origin of W is not known.

A and C are attributed in their colophons (which mention the lost commentary) to Vācanācārya, the pupil of Jinasāgara, "the sun in the sky of Kharatāṇa." "Jinasāgara was the first high-priest of a new branch

of the Kharatara sect, which was established in 1630 A.D.," says Bhandarkar, l.c., p. 44. Cp. Klatt, *Indian Antiquary*, xi. 250, and *Specimen of a literary-bibliographical Jaina-onomasticon*, Leipzig, 1882, p. 39. A and C were copied in Rājānpur, Punjab, perhaps from a South Indian original. See above; cp. also the reading *gauttānā* in A, i. 19⁵.

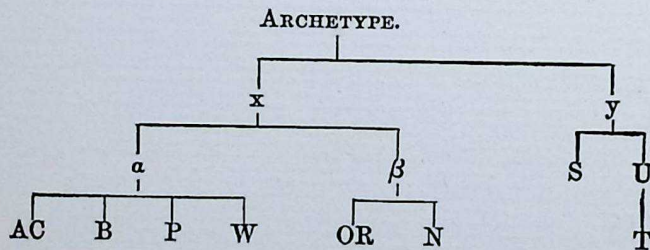
P is a modern transcript, copied and bought in Jesalmir, from a Jaina ms. It is perhaps in some places influenced by the South Indian group (cp. i. 12⁸; ii. 45^b, etc.); but it is clearly shown to belong to the Jaina group by the agreements mentioned above, p. xxv.

The remaining mss., NOR, are all quite modern. They generally agree with the Jaina group, as against STU; cp. i. 18^{8,9,13}, 20^{1,2}, 22^a, etc., and consider, above all, the blunder which they have in common at ii. 28^c. They therefore seem to be derived from the same source as the Jaina mss. On the other hand they have so many common blunders and various readings that they must be classed apart; cp. i. 8^b, 9^b, 10^b, 15^b, 18^{10,19}, 20⁷, 34⁸; ii. 1³, 6¹⁹, 29^a, etc. In the first act, N shows a nearer connection with R, as at i. 7, 8, 12⁸, 13¹, 15^a, 16^{1,3}, 20³⁴, 32², 34^{b,25}, 35^c, etc. Both N and R have the aspirates doubled in the South Indian way.

O and R are much more closely connected; cp. the critical notes to i. 4¹. Some common blunders, which are not mentioned in the critical notes, point in the same direction: such are *joeham* instead of *joṇham*, i. 1^d; *ṇihittagā-* instead of *-gga-*, i. 4^c; *esya* instead of *ettha*, i. 12^b; *lagohim* instead of *laggehim*, i. 16^d; the very frequent writing of *d* instead of *ṭṭ*, etc. Many other readings are common characteristics of O and R: see i. 4¹⁰, 5⁵, 9^b; ii. 0⁵, 12^b, 25^b, 29⁹, 31^d, 42^{23,27}; iii. 1^b, 22^{5,6}; iv. 9^{5π}, etc.

NOR also sometimes differ from each other. Especially we find not seldom that N agrees with the South Indian group (cp. i. 4^{a,2,17}; ii. 31^d; iii. 20¹¹; iv. 20¹¹, etc.) and OR with W (e.g., ii. 45^b; iii. 16^c; iv. 9^{b,8}, 17^a, 18³⁸, 20⁴, etc.). But still NOR must be classed together.

The manuscripts of the *Karpūramañjarī* must therefore be classed according to the following diagram:



PART I

TEXT AND, CRITICAL APPARATUS

OF THE

KARPŪRA-MANĀJARĪ

EDITED BY

STEN KONOW

ABBREVIATIONS

For explanations of abbreviated forms of titles under which certain books have been cited, see the Chronological List of Books, etc., pages 175 to 177.

भहं होउ सरस्सईअ कइणो रणन्दनु वासाइणो
 अखाणं पि परं पअट्टउ वरा वाणी छइल्लप्पिआ ।
 वच्छोमी तह माअही फुरउ णो सा किं च पञ्चालिआ
 रीईओ विलिहनु कव्वकुसला जोणहं चओरा विअ ॥ १ ॥
 अवि अ^१ ।

अकलिअपरिरम्भविब्भमाई अजणिअचुच्चणडच्चराई दूरं ।
 अघडिअथणताडणाई णिच्चं णमह अणङ्गरईण मोहणाई ॥ २ ॥
 नान्दन्ते^१

स्थापकः ।

ससिहराडमराडणाणं छम्मुहणासाणं सुरअणपिआणं ।

- | | |
|---|---|
| <p>1^a ABPWNORT भोदु, SU होदु. — AB सरस्सई, W °ईय. — A कइयणो, B क इणो. — TU णंदनु.</p> <p>1^b STU वि. — ABWNR पअट्टदु, P पेय-ट्टदु, O यअट्टदु, STU पवट्टदु. — ASTU परा. — T घउल्लंप्पिआ.</p> <p>1^c W वत्थोमी, N वत्सोमी. — ABPWSTU मागही, O माअधी. — ABPWR फुरदु, N फुरदु, T पुणउ. — B णा. — WO किं पि. — N पंचाडिआ.</p> <p>1^d ABPW रीदीआउ, NORT रीदीओ. — A लिहंदु, B विलहंतु, W लिहंतु, S °हंदु. — BW चउरा इव.</p> | <p>1^a BWST omit. — T transposes verses 2 and 4.</p> <p>2^a AT °विब्भमाई. — O अजणिअ°. — B °चुच्चणाइ. — A °डंबराई, P °डंडंबराई, STU °राइ.</p> <p>2^b AN अघणिअ°. — ABPWORS °घण°, N °यण°. — A °ताडणाई, BSTU °णाइ. — ANT मोहणाई.</p> <p>2^c AN नां° सूत्रधारः, B नायंते सूत्रधराः, W नायंते सूत्रहारः, OS omit ना° स्या°; RT अवि अ.</p> <p>3^a T °खंड°. — P °मंडणायाणं. — AB समोहणासाणं, BWO समोहणासाण, P</p> |
|---|---|

गिरिसगिरिन्दसुआणं संघाडी वो सुहं देउ ॥ ३ ॥

अवि अ¹ ।

ईसारोसप्पसाअप्पणइसु बहुसो सग्गगङ्गाजलेहिं

आमूलं पूरिआए तुहिणकरकलारुप्पसिप्पीअ रुहो ।

जोएहामुत्ताहलिल्लं एअमउलिणिहित्तग्गहत्येहिं दोहिं

अग्घं सिग्घं व देन्तो जअइ गिरिसुआपाअपङ्केरुहाणं ॥ ४ ॥

परिक्रम्य नेपथ्याभिमुखमवलोक्य¹ । किं उण एट्टप्पउत्तो विअ दीसदि अम्हाणं

कुसीलवाणं जणो² । जदो एक्का पत्तोइदाइं सिअआइं उच्चिणेदि³ ।

इदरा कुसुमावलीओ गुम्फेदि⁴ । अण्णा पडिसीसआइं पडिसारेदि⁵ ।

संमोहणासाण, N संमोहणासाणं, SU संमुहणासाण, T ऋमुहणासाण.

3^b B सिरिसगिरिंद°, P गिरिसि°. — A °सु-
दाणं, B °सूयाणं. — NU संघाटी, R
संहाली, T संघाटि. — NSTU ओ. —
P दिसउ, NO देदु.

3¹ BT omit.

4^a ABPWNOSTU °प्पसाद°. — ABPWNOR
°प्पणदिसु, T °पणदिसु. — O सयांगां.
— BW °जलेणं, P °जलेण.

4^b APWNORT पूरिदाए, B परिदाए. —
ORTU तुहिणअर°. — R °अला°. —
A °सुप्पीइं, BW °सिप्पीए, P °सिप्पीइ,
SU °सुत्तीए, T °सुत्तीअ.

4^c T दुक्क° instead of जोएहा°. — BR
°मोत्ता°, O °मेत्ता°. — P °हल्लिल्लं. —
mss. एद°. — T °मुउड°. — AP
°णिहत्त°. — A °हक्केहि, BPSTU °हत्त्येहि.

4^d A छ, NSTU omit. — AB दंतो, N
दअंतो, STU ददंतो. — ABWNR
जअदि, P जयति, T जरअइ. — ABP
गिरिसुदा°.

4¹ A omits. — B सूत्रधारा परि°, P सूत्र-
धार नेपथ्याः इतिमुखमवलोक्य. WN सू-
त्रधारः परि°, OR नाट्यंते सूत्रधारः परि°,
T नाट्यंते स्थापकः परि°.

4² ABPWN पुण. — A °पयदो, BWNOR
°पअटो, P °पयट्टा, SU °प्पअटो, T °प-
उटो. — O दिसइ, N दीसति, STU
अ° कु° जणो दीसइ. — BPW अम्ह.
— BP कुशीलवाण, W °वाण, T हुसो°.
— ABWR पंचो, P पंचवो, O वगो.

4³ A पत्तोचियाई, B यत्तोचियाई, PO पत्तो-
चिआइं, W पत्तोच्चिआइं, N पत्तोचिआइं,
R यत्तोचिआइं, SU पत्तोइआइ, T पत्तो-
चिआइ. — A सिचियाई, B सिचियाइं
सियं, P सिचियाइं, W सिचि°, N सिंह°,
O सिचिआइं, STU °आइ. — AP उ-
च्चिणेदि, B उच्चणेदि, SU °णोइ, T उ-
चिणेदि का वि लहुवसिआओ पट्टए घट्टइ.

4⁴ A अयरा, BPWNORSU इअरा, T ईअरा.
— SU °वली. — B गुंफदि, STU गुंफेइ.

4⁵ N पडिसाईं, T °आइ. — A पडिसारयदि,
P परि°, W पंसारेदि, SU उवणेइ.

का वि हु वस्मिआओ पट्टए घट्टेदि⁴ । एसो वंसो ठाविदो ठाणे⁷ ।
इअं वीणा पडिसारीअदि⁸ । इमे तिस्मि वि मिअङ्गा सज्जीअन्ति⁹ ।
एस पक्खाउज्जाणं हलबोलो सुणीअदि¹⁰ । एदं धुवागीदं आल-
वीअदि¹¹ । ता किं पि कुडुम्भं हक्कारिअ पुच्छिस्सं¹² । नेपय्याभिमुखमवलोक्य
संज्ञापयति¹³ ।

तविश्य¹⁴

पारिपार्श्विकः । आणवेदु भावो¹⁵ ।

स्यापकः । किं उण णट्टप्पउत्ता विअ दीसध¹⁶ ।

4⁶ T see above, at i. 4⁵. — B चि, P पि.
— B हुए, PNR omit; O खु, SU
बहु. — A पट्टए वस्मियाउ, B पट्टए
वस्मिआउ, P सुहवणियाउ प°, W प°
वणियाउ, N वणिआयट्टिओ प°, O प°
वणिआओ, SU वस्मिआ वट्टए. — AP
वट्टदि, BWNORT वट्टेदि, SU घट्टेइ.

4⁷ ABWNORT एस. — A वंस, B वंसे. —
A ठट्टविदि, B वविदो, PW ठविदो, N
ठिदो, O ठाविदो, SU ओट्टट्टाविअट्टाणो,
T वोट्टट्टाविअट्टाणो. — A ठाणोदं,
BWR ठाणो, O ठाणे.

4⁸ N वोणं. — A परिसरियदि, B पडिसंसारी ।
आदि, N °सारेदि, O °सारिअदि.

4⁹ W एमे, SU इमे वि. — BSU ति, P
तिण, N तीणि. — BPNRT omit
वि. — WO सुअंगा. — A सज्जियंदि,
B मज्जियंति, P सज्जियंते, W सज्जि-
ज्जंति, STU °अदि.

4¹⁰ After एस A inserts कंसलताल, BW
कंसतालाण, P कंसतालाणु, NORSTU
कंसतालाणं. — B पक्खाउज्जाण, P प-
खवाउजाणं, W पक्खाउजाण, N पक्खा-
उज्जाणं, OR पक्खालुज्जाण, STU

अप्फालोप्फालण. — A कोलाहलो, B हल-
वालो, P हलउलो, W हलवोलो, NORSTU
हलहलो. — ABPWNR omit सु-
णोअदि.

4¹¹ P एवं पदं, W एवं, STU इदं. — OR
धुआगीदमा°, STU °गीदभं; A adds
ति. — P आलवीदि, S omits; U
विजप्पेइ.

4¹² P किं संदेहेण, O कं वि, SU किं ति, T
अहं वि. — A कुटुंबं, BP कुडुंबं, W
कुडुंबं, N कुटुंबं, O कुडुंबादो. — P
हकारिय, T हंकरिअ.

4¹³ A omits; BWNOR °मुखं संज्ञापयति,
P °मुखमवलोकयति.

4¹⁴ A ततः प्रविशति पारिपार्श्विकः प्रविश्य
सूत्रधारमाह, BN ततः प्रविशति, P प्र-
वित्यति, WR ततः प्रविशति पारि-
पार्श्विकः

4¹⁵ B अणुवेदु, W अणवेदु. — PW भाउ.

4¹⁶ APWOSTU सूत्रधारः, B omits; NR
सूत्रधारः विचिंत्य. — ABPW पुण.
— A °पयदा, B °पयज्ज, PWORT
°पअट्टा, N °घअट्टा, SU °पउट्टा. — A
दीसधं, B दीसधा, P दीसध्वं, STU दीसह.

पारिपार्श्विकः । अध इ¹⁷ । सट्टअं णच्चिदब्बं¹⁸ ।

स्थापकः । को उण तस्स कई¹⁹ ।

पारिपार्श्विकः ।

भाव कहिज्जउ एअं को भस्सइ रअणिवल्लहसिहराडो ।

रहुउलचूडामणिणो महिन्दवालस्स को अ गुरू ॥ ५ ॥

स्थापकः । विचिन्त्य¹ । अए पणहोत्तरं खु एदं³ । प्रकाशम³ । राअसेहरो⁴ ।

पारिपार्श्विकः । सो एदस्स कई⁵ ।

स्थापकः । स्मत्वा⁶ । कथिदं जेव छइल्लेहिं⁷ ।

सो सट्टओ त्ति भस्सइ दूरं जो णाडिआइ अणुहरइ ।

किं उण पवेसविकखम्भङ्गाइं केवलं ण दीसन्ति ॥ ६ ॥

4¹⁷ A पारि° प्राह. — ABPWO omit अध इं; N पारि । अध इं । सूत्र । किं उण णच्चिदब्बं । पारि भाव etc.; R भाव instead of अध इं; SU अह इं, T पारी । अह इ । सूत्र । किं पुण एदं । पारि. भाव etc.

4¹⁸ A सट्टकेण in the margin corrected to °कं, N सटअं. — P णट्टिदब्बं.

4¹⁹ Mss. सूत्रधारः. — AOT कई.

5^a P अज्ज instead of भाव. — ABPWOR कहिज्जदु, N कइज्जदु, SU कहाअदु, T कहि ॥ जइ. — APWNORSTU एदं, B एवं. — BSTU किं. — B भस्सइ, P भणय, N भणिज्जदि, T भणिज्जइ. — P रयणव्व°, N रज्जणी°, T रअणी°. — B °सिहिंदो, N °ग्रिहंदो.

5^b ABW रहकुल°, P रहकूला°. — BSU महिंदपालस्स, W महिंदवालस्स, NRT महिंदपालस्स. — P को इ, N क ओ, SU को ण, T को ण.

5¹ Mss. सूत्रधारः. — SU स्व°, T आत्मगतं.

5³ PNRT omit अए. — P पणहत्तरं, O प-
एहुत्तरं, SU पणहत्तरं. — ABPWSU
omit खु; NR क्खु. — N सएदं.

5^{3, 4} A omits. — PO राज°, STU अवि
राअ°.

5⁵ A पारि° भाह. — SU तस्स. After कई
OR add सूत्र° किं सट्टअं.

5⁶ AO omit स्थापकः; BWNSTU सूत्रधारः,
PR पारिपार्श्विकः. — A omits स्म-
त्वा; N सात्वा.

5⁷ P कथिदं, STU कहिदं. — A ज्जेव, B
ज्येव, P येव, W द्येव, NO जेव्व, R ज्जे-
व्व, SU एव्व, T जव्व. — P श्लेहिं.
— A adds जहा, SU जह.

6^a PSU omit त्ति. — B भस्स, N भणदि,
STU भणिज्जइ. — A जो दूरं. — A
नाडियाइं, BWSTU °आए, P °यांइ,
O °आओ, R °आइं. — WOT अणु-
हरदि.

6^b ABPW पुण. R उण एत्थ. — OR पवे-
सअ°. — A °विकखंभयाइं, B °विकखंभा-

विचिन्त्य¹ । ता किं ति सक्कदं परिहरिअ पाउदबन्धे पउत्तो कई² ।
पारिपार्थिवकः ।

परुसा सक्कअबन्धा पाउअबन्धो वि होइ सुउमारो ।
पुरिसमहिलाणं जेत्तिअमिहन्तरं तेत्तिअमिमाणं ॥ ७ ॥
सबभासाचदुरेण तेण भणिदं जेव¹ । जधा² ।
अत्थविसेसा ते चिअ सहा ते चेअ परिणमन्ता वि ।
उत्तिविसेसो कव्वं भासा जा होइ सा होउ ॥ ८ ॥
स्थापकः । ता अप्पा किं ण वस्सिदो तेण¹ ।

- यांइ, P °विकखंभयाइ, W °विकखंभयाइ,
NT °विकखंभांभाइ, OR °विकखंभांभाइ. —
ABPWO इह केवलं णत्थि, N इह
केवलं ण, R ण केवलं होति, SU दोसंदि.
6¹ AP सूत्रधारः instead of विचि°, R सूत्र°
वि°.
6² STU omit ता. — BR किति, APSTU
omit ति; W हि. — A सक्किं,
BPWNORSTU सक्कअं. — A पायि-
यवंधे, B पाईयवंधे, P पाईयवांध, W पाई-
अवंधे, NOR पाउअ°, SU पाउड°, T प-
रिहरिआउअ°. — A पइटो, BPWNOR
पअटो, SU पउटो. — A सो कई, P ति,
N omits; SU एसो.
7 ABPW omit; in NR verse 7 stands
after verse 8, in O after 7². NOR
insert भवि अ between the two
verses.
7¹ SU पाउड°, T याटअ°. — N इ, O अ,
STU खु. — T भोइ. — N सोमारो,
STU °मालो.
7² NRST पुस°, O पुरीस°. — N °मोहि-

- लाण, O °लाण. — O जेत्तिअमहं°, T
जत्तिअ°, SU °लाणमेत्तिअ°. — N ते-
त्तिअं च्चेअ, STU तत्तिअ°.
7¹ B °चदुरेण, PNRSU °चउरेण, W °चतुरेण,
T °चउउरेण. — A भणिदं जेव तेण.
— B येव, P ये, W येव, NO जेव,
R ज्जेव्व, STU एव्व.
7² B यथा, WNOR जहा, STU जह.
8¹ P भत्थे, R भत्था°, T भच्छ°. — AOT
°णिवेसा, P णिविसेसा, N °विणसा, R
°णिएसा. — APW त, N तें. — AB
PWRSTU च्चिअ, N विअ, O च्चिअ.
— B च्चेव, P सद्धविसेसेसु, W ति च्चेव,
N ते च्चिअ सहा, O सहा ते च्चिअ,
STU च्चिअ. — AP परिणमंते, N
भत्थरिणमंतो. — A omits वि; P च,
N इ, R इ.
8² NOR कव्वो. — PW होउ, N होई. —
N होहि, STU होदु.
8¹ Mss. सूत्रधारः, A सू° प्राह. — PSTU
omit ता. — P वणिदा, N विप्पिदो,
O वत्थिदो. — SU देण.

पारिष्विकः । सुणसु^३ । वसिदो जेव तक्कालकईणं मज्झमि मिअङ्क-
लेहाकधाकारेण अवराइदेण^३ । जधा^४ ।

बालकई कइराओ णिब्भराअस्स तह उवज्झाओ ।

इअ जस्स पएहिं परम्पराइ माहप्पमारुढं ॥ ९ ॥

सो अस्स कई सिरिराअसेहरो तिहुवणं पि धवलेन्ति ।

हरिणङ्कपाडिसिद्धीअ णिक्कलङ्का गुणा जस्स ॥ १० ॥^५

स्थापकः । ता केण समादिट्ठा पउञ्जध^१ ।

पारिष्विकः ।

चाहुआणकुलमोलिमालिआ राअसेहरकइन्दगेहिणी ।

8^३ A पारि° प्राह. — ANO सुणु, B सुणो,
P सुखां, W सुणदु, SU सुणसु.

8^३ P सुवसद. — PW ठेव, NOT जेव्व, R
ज्जोव्व, SU एव्व. — BW °कईण, O
°कइण, SU °कइ. — AW मयंक°, T
मगांकलेखा°. — A °कहांकारणेण, B
°लेहाकारेण, P °लहाकहा°, W °कहाका-
रेणावराइएण, N °कहाहारेण, O °कधा-
आधारेण, R °कहारेआण, SU °कहा°,
T °कथा°. — A अवराइएण तेण, B
भवराइएण, P कइराण, NOR अवराइएण,
S बोव्वराएण अ°, T बवराएण अपरा°,
U बव्वराएण अ°.

8^४ W omits; N जहा, STU जह.

9^३ N कइराअ, O कराओ. — APW णि-
ब्भय°, B णब्भअ°, O णिभर°, R वि-
ब्भम°, STU णिब्भरदेवस्स. — B उव-
ज्जाय. P वि उइउ, N उज्झाओ, O उव-
ज्जोओ.

9^४ A पएहि. B एहिं. — ABW परंपराए. — N
इअ इ जःस परंपराए अण्णा, OR इअ जस्स

परंपराए अण्णा, SU इअ (S इइ) तस्स
गुणाण परंपराए, T इण तस्स जणाणं
परंपरंपराए. — A महाप्प°, B माहत्थ°. —
— NOR °रुढो.

10^३ A एदस्स, BW एभस्स, STU एव्व. —
U कविराअ°. — ABWOR तिहुअणं,
N तिहुणं. — STU वि. — A धवल-
यंति, B धवलयति, P धवलंसाति, STU
धवलेदि.

10^४ APSU °पाडिसिद्धीए, B °पाडिसिद्धीए, W
°पडिसिद्धीए, NO °पाडिसिद्धीए, R °पा-
लिसिद्धीए, T °पाडिपहीए णक्कलंका. —
N गुण. — B यस्य.

10^५ A सूत्र° पारि° प्रति; BPWNORTU सू-
त्रधारः. — B समाइज्ज, W समा-
इठा. — A पउजधं, P पयुंदिट्ठु, N
पाऊजस्स, O पडंजधि, STU अणु-
चिट्ठह.

11^३ A पारि° सू° प्रति. — P चाहुवाण°, B
चाउहाण°, TU बाहुआण°. — ABPNOR
STU °मौलि°, W °मउलि°.

भन्तुणो किडमवन्तिसुन्दरी सा पउञ्जइउमेअमिच्छइ ॥ ११ ॥
किं च^१ ।

चण्डवालधरणीहरिणङ्को चक्कवट्टिपअंलाहणिमित्तं ।

एत्थ सट्टअवरे रससोत्ते कुन्तलाहिवसुअं परिणइ ॥ १२ ॥

स्थापकः । ता एहि^१ । अणन्तरकरणिज्जं संपादेम्ह^२ । जदो महाराअदे-
वीणं भूमिअं घेतूण अज्जो अज्जभारिआ अ जवणिअन्तरे वट्टन्ति^३ ।

इति परिक्रम्य निष्क्रान्ती^४ ।

प्रस्तावना^५ ।

ततः प्रविशति राजा देवी विदूषको विभवतश्च परिवारः^६ । सर्वे परिक्रम्य यथोचितमुपविशन्ति^७ ।

11^b Mss. किदि°. — A °भवंदि°, B °मावंति°, U °मवंदि°. — P एतां नाडि सा. — A पओजयिदु°, BWNO पउंजइदु°, P पउं-
जइवु°, R पउंतदु°, STU पओजइदु°. —
ABPWNORSU °मेदमि°, T °मेतमि°. —
ABR °च्छदि, P °त्यति, W °छति,
N °च्छब्दि.

11^a A किं च गंधाभिधेयत्वं सूचयति पारि; B
omits.

12^a B चंडपाध°, P वडवाल°, NOR चंद°,
T चंडपाल°. — A °हरिणी°, PO °ध-
रिणी°. — O चक्कवत्ति°. — A °पद°,
B °ययलाभ°. — W °णमित्तं, N °णि-
मित्तं, O °णमित्ते.

12^b B अत्त, P एत्तु सट्टक°. — B °सोत्त. —
AN कुंदला°, O कुंदना°. — ABWNOR
°सुदं, P °सुत्तं. — APWNORT परि-
णइदि, B °णोद.

12¹ ABPWNOR omit स्थापकः; TU सूत्र°. —
ABPWNOR भाव एहि; A एहि दाव.

12² BW °करिणिज्जं, N °कज्जं. — A संपा-
दयम्ह, B संपाडिम्ह, P संपाडियम्ह, W
संपाडम्ह, U संपादम्ह.

12³ BP यदो. — N महाराअस्स देईए भूमिं.
— B पित्तण, N घेलण, STU घेतूण
(S घत्तूण) भू°. — B अण्णा, P आज्जा. —
A अजभरिया, BP अज्जा°, N भज्जघ-
रिणी, R °छडिणिआ. — P omits अ.
— B जवणिअंर, P जवणिअन्तरे. — AU
वट्टंदि, PN वट्टदि, W चिट्ठंति, R ददि,
T कट्टइ.

12⁴ B प्रक्रम्य, SU omit. — B यथोचितं
निःक्रान्ते. — A adds सूत्रधारपारि-
पार्श्वको.

12⁵ A adds नाटकावसरः.

12^{6,7} AU only ततः प्रविशति राजा. — P
विदूषको विचक्षणा दासी विभवतश्च प्रतो-
हारादिपरिकरः, T विदूषकेण विचक्षणा
च. — P यथोचितासनेषूप°.

राजा । देवि दक्खिणाहिवणरिन्दणन्दिणि वड्ढावीअसि इमिणा व-
सन्तारम्भेण^१ । जदो^२ ।

बिम्बोद्रे बहलं ए देन्तिं मअणं एणो गन्धतेल्लाविला

वेणीओ विरअन्ति लेन्ति ए तथा अङ्गम्मि कुप्पासअं ।

जं बाला मुहकुङ्कुमम्मि वि घणे वट्टन्ति ढिल्लाअरा

तं मखे सिसिरं विणिज्जिअ बला पत्तो वसन्नूसवो ॥ १३ ॥

देवो । अहं पि पडिवड्ढाविआ भविस्सं^१ । जधा^२

छोल्लन्ति दन्तरअणाइ गए तुसारे

ईसीस चन्दणरसम्मि मणं कुणन्ति ।

एणिहं सुवन्ति घरमज्झिमसालिआसु

12^१,^२ U omits राजा देवि. — B दक्षिणा°, N दक्षिणापहणरेद°, R दक्खिणावहणरेद°, S देक्खिणा°. — TU °णरेद°. — B °निंदने, OW °णंदणे. — APW वच्चा-
वीअसि, B वच्चाविआसि, O वट्ठावीअसि,
R वड्ढावीअसि. — ABW omit इमि-
णा. — A omits वस°; B वियंतारंभेण यदो.

13^१ AP बहुलं, B विहल. — BS दंति, P
दिति. — SU म° ए दे° बहुलं. — B
एणो दिति तित्ताविला, W °तिल्लाइरा, N
°तेला°.

13^२ B वाणीओ, O वेणीओ. — B वियरंति,
OS विरयंति. — P लंति, OSU णंति,
T लेति. — P अंगं. — A कुप्पासकं,
P किमप्पासयं.

13^३ SU कुअकुं°, T कुचकुं°, N °कुंकुम्मि. —
W व. — N omits घणे. — A व-
ट्टंदि. — ANRSU ढिल्ला°, B ढिल्ला-
सयरो, T ढिल्ला°.

13^४ STU ता. — B विणिज्जिय. — P व-
संतोच्छवो, W वसंतो°, OR °तूसओ, T
°तुसओ.

13^५ B देव वि°, P विभ्रमलेखा, WO देवी
वि°. — NR देव अहं पि तुज्ज, STU
वि. — AW °वच्चाविआ, B °वच्चा°, P
°व्वाविआ, N °विदा, O पडिवट्ठाविअ
दे, R °वच्चाविआ, SU °वड्ढावड्ढसं, T
°वाड्ढावट्टिसं.

13^६ BP यथा, O जहा, SU जह, T जथा.

14^१ P त्यालंति, W त्योल्लंति, T छोलहंति. —
W दंति°. — B °रइणाइ, POR °रअ-
णाइ, N °रअणाणि — ABPWNOR
गदे, T दे.

14^२ A इसीस, BWNORSTU ईसीसि.

14^३ BP इणहं. — ANR सुअंति, B सुहंति.
— AB °मज्जिम°, NSTU °मज्जम°, O
°मज्जम°. — BP °मालियासु, STU
°पालिआसु (S °सं).

पाअन्तपुञ्जिअपडं मिहुणाइ पेच्छ ॥ १४ ॥

नेपथ्ये¹

वैतालिकयोरेकः । जअ जअ पुव्वदिसङ्गणाभुअङ्ग चम्पाचम्पअकण्णऊर
राढाणिज्जिदराढाचङ्गत्तण विक्कमक्कन्तकामरूव हरिकेलीकेलिआर
अवमसिदजच्चसुवस्सवस्स सब्बङ्गसुन्दरत्तणरमणिज्ज सुहाअ दे भोदु
सुरहिसमारम्भो² । इध हि³ ।

परडीणं गरडवालीपुलअणचवला कच्चिवालाब्रलाणं
माणं दोखण्डअन्ता रइरहसअरा चोलसीमन्तिणीणं ।

14^d AB पायंद°, P पायंति°. — ABO °पुं-
जिद°, W °त°, N °युंजोअ°. — AP
WNR मिहुणाइ, B महुणाइ. — P
पित्त.

14¹ A वैतालिको नेपथ्ये.

14² A द्वयोर्मध्ये एकः प्राह. PNR वैतालिकः,
STU वैतालिको, S adds विजयतां देवः ।
प्रथमः । — ABWOR जअ once
only. — APWN °दिगंगणा°, B °दि-
सामु°, ORT °दिगंगणा°. — APO जअ
चंपा°. — O चंपंगणाचंपअ°. — B °क-
स्सकुर, T °कस्सपूर. — APO जअ रा°. —
A राठजणियराठ, B °जणियराठ,
PW °जणिदराठ, N लोलाणिज्जोभराठ-
देस, O राढाजणिआणंद, R रौठाणि-
ज्जिभराठदेस, SU °णिज्जिअ°. — A
जय विक्कमक्कन्तकामरूव जय चंगत्तणवि-
णिज्जियकामरूव, B चंगत्तणविणिज्जिय-
कामरूव, P विगित्तणविस्सिज्जियकामरूवा,
W चंगत्तणणिज्जिदकामरूव, N चंगत्तण-
णिज्जिअकामरूव, O जअ चंगत्तणविणि-
ज्जिअकामरूव, R °कामरूव. — A जय

कदलिहरकेलिकार, B °कारय, P °कलि-
यारक, N हरिकेलिकारअ, O जअ हरि-
केलीकेलिआरअ, R °कारअ, T हरिकेलि°,
U भरि°. — A जय अठगण्णिद°, BPW
NORSTU अवमसिअ°. — N °पच्चग-
युवस्स°, ST °कस्ससुवस्सदाण, U °अस्ससुव-
स्सदाण°. — A जय स°, B °त्तणमणिज्ज,
P °सुरत्तणरम°, S °सुंदेररमणिज्ज, U स-
च्चंगरमणिज्ज. — BPWO देवस्स. —
W सुरहिसमयसमारंभो, STU सुरभिसमा-
रंभो होदु.

14³ A जदो, BPWNORSTU इह हि.

15^a STU गंधपालो°. — T °पुणअण°. — P
°चवल, S °चउरा. — P °चालाबालाणं,
NR °वालावलीणं, S चोलबालाबलाणं.

15^b AOR °हंअन्ता, P °हंअन्तो, N °अन्तो.
— BW रदि°, P रेइहरस°, NSTU
°रभस°. — ANR °कला, BP °करा. —
A लोलचूलालयाणं, B लोलचालंगयाणं.
P चोलचालंगयाणं, W चोइचोडालयाणं,
NOR लोलचोलप्पिआणं, S कंचिसोमंति-
णीणं.

कखाडीणं कुणन्ता कुरलतरलणं कुन्तलीणं पिएसुं
गुम्फन्ता रोहगरिणं मलअसिहरिणो सीअला एन्ति वाआ ॥ १५ ॥
अत्रैव¹

द्वितीयः ।

जाअं कुङ्कुमपङ्कलीढमरढीगरडप्पहं चम्पअं
थोआवट्टिअदुड्डमुड्डकुसुमा पम्फुल्लिआ मल्लिआ ।
मूले सामलमग्गलग्गभसलं लक्खिज्जए किंसुअं
पिज्जन्तं भसलेहि दोसु वि दिसाभाएसु लग्गेहि व ॥ १६ ॥
राजा । पिए विब्भमलेहे को अहं वड्ढावओ तुज्झ की तुमं पि व-
ड्ढाविआ मज्झ¹ । किं उण दुवे वि अम्हे वड्ढाविदा कच्चणचण्डर-
दणचण्डेहिं वन्दीहिं² । ता विब्भमप्पअट्टावअं तरट्टीणं णट्टावअं
मलअमारुदन्दोलिदलदाणच्चणीणं चारुप्पवच्चिदपच्चमं कलकण्डि-

15^c N कुणन्तो. — B कुरुलाकुरुल°, N चिकुल°,
O कुरुल°, R चिउर°. — P पियसु, T
पियेसं.

15^d A गुणुन्ता, N गुणन्तो, S फन्ता, T गुणुन्ता,
U गुभन्ता. — B राणगन्ठी, T गण्णि म-
लह°. — B °सिहरणे. — AP सिंहला,
B संहला, W सिंघला. — BT वन्ति, P
इति, N वादि, R वन्ति. — N वादा,
T वासा.

15¹ ASTU omit; B अत्रैव, P अत्र.

16^a A द्वितीयवैतालिक°, P द्वितीयो वैतालिक
पठति, N omits द्वि°; S अखं च, U
अवि अ instead of द्वि°; T द्वि° अखं.
— ABPWNORSU जादं. — P
°लोद°, STU °पिण°. — A °रयणागंड°,
B °चमठीगंड°, PWO °रमणीगंड°.

16^b AB थोवा°, P थाआ°, NR धोआ°. —
ABPWOR °वट्टिद°, N °वट्टिद°, S
°वंडिअ°. — P °सुद्धकुसमा, W °कुसमा,

NOR °कलिआ. — BPORSTU पप्फु-
ल्लिआ, N प्पफुलिआ.

16^c N °लगाभमलं, O °भसले. — B शाल-
ज्जए, N लक्खिवज्ज. — B जिंसुयं, P
omits.

16^d A महुवेहि, B महएहिं, P महएहि, W
भमरेहिं, N भमलेहिं, OR भसलेहिं. —
B हाहि वि, P दोसु चि, W दोहि वि,
N दोहि सु, O दोहिं वि, R दोहिं धि,
T दोहिस. — B सदिसा°. — N लग्गेहि,
OR लग्गेहिं, T लेगेहि. — A omits
व; S अ.

16¹ NR एङ्को, O का. — AB हं, P omits.
— B वद्धावओ, PW वद्धावउ, N व-
द्धाविदो. — P को, NR एङ्का. —
AOT वि, NRSU omit. — B वद्धाविय,
P वद्धाय, W वद्धाविआ, N वद्धाविदा,
S °पआ.

16² ABPW पुण. — W दो, N दुवो, O

कण्ठेसुं कन्दलिदकन्दप्पकोअण्डदण्डाखण्डिदकण्डचण्डिमं सिण्णिद्वब-
न्धवं वसुंधरापुरंधीए पसारिदप्पसदिप्पमाणेहिं अच्छीहिं महूसवं
जधिच्छं पेक्खदु देवी^३।

देवी। जधा णिवेदिदं बन्दीहिं पउत्ता जेव मलआणिला^४। तथा हि^५।

दुए. — U अम्ह, O transposes वट्टा^३
अम्हे. — ABORSTU वट्टाविआ, PW
वट्टाविआ. — O इमेहिं कं. — B कंच-
रणचं. — Mss. 'रअण'. — B 'दंडेहिं.
— BWRSTU वंदोहिं.
16^३ AWR विभममरट्ट. — APWOT 'प-
अट्टावअं, B 'परिवत्तयं, N 'पअट्टाअं, R
'पअदाविअं, SU 'प्पवट्टावअं. — A त-
रुणोणं, W तरडोणं, T तरट्टिणो, U तर-
लच्छोणं. — B 'मारुयंदोलिदलता', P
'मारुददोलियफणिलदाणच्चिणोणं, W 'दो-
लिदचंदणलदाणच्चईणोणं, SU मलआ-
णिलंदोलिअललिदलदाणच्चईणं, T मल-
आणिलंदोलिअजदाणच्चईणं. — AWNOR
'पवंचि', B 'पवंचित', P चोरुपिंववि-
दयंपंचमं, S 'पवंचिअ', T 'प्पपंचिअ', U
'प्पवंचिअपंचम. — A कलकंठिकंठकंद-
लोसु, B कलकंठिकंठकंदलो, P कलयटो-
कंठेपु, W कलअंठिकंठेसु, N कलकंठिकं-
ठकंदलेसुं, O कलकंठिकंठेसु, R कलकंठि-
कंठकंदलेसु, S कलकंठकंदलोसुं, T कलअं-
ठकंदलोसु, U कलकंठकंठकंदलोसु. — A
किदकंदप्पकोदंडदंडाखंडिदकडचंडमत्त, B
कंदलिदकंदप्पकोदंडाखंडिदकंडचंडिमं, P
कंदलितकंदप्पकोदंडमंडितं, W कंदलिदकं-
दप्पकोदंडदंडचंडिमं, N कंदलीदकंदप्पकोअं-
डदंडखंडिदचंडिमं, O कंदलिदकंदप्पकोअं-
डदंडचंडिमं, R कंदप्पकोअंडदंडखंडिदचंडिमं,

SU कंदप्पकोअंडदंडाखंडिआकंडचंडिमं, T
कंदप्पकोअंडाखंडिआखंडचंडिमं. — ABW
णिच्छ. — NR 'बंधुं. — A वसुधा',
O वसुहा'. — B 'पुरंदीए, T 'पुरंधिए.
— BWO ता वि. — A विठ्ठरिय
हत्थसुप्पसारिय पसइसरिछेहिं अच्छीहिं, B
वित्थारिय पसइपमाणच्छिणो, P पसारि-
इप्पमाणलोयणो, W वित्थारिदपसइपमा-
णच्छिणो, N विस्सारिअपसइप्पमाणे अ-
च्छणो, O वित्थारिअपसइ', R विसारिअ
पसइप्पमाणे अच्छिणो, SU पसारिअपस-
रिसरिछेहिं, T पसारिअपसारिसरिछेहिं.
— BPW महोद्धवं, N महूसवं, STU
वसंतमहूसवं. — AP जहित्थं, BWOR
STU जहिच्छं, N जहिद्धं. — ABPWOS
पेच्छ, RTU पेच्छदु. — ABPWNOSU
omit देवी.

16^४ A देवी राजानमाह. — AWO जहा,
PSTU जह; PNR add किल. — B
णिदेविदं, STU 'दिअं. — BWRS
वंदोहिं, T वंदहिं; A transposes वं-
णि. — A तथा प. — APWOR
पअट्टा, B पयज्ज, N पयअट्टो, S तह
पवट्टदित, TU तह पवट्टंत. — AW ज्जेव,
B ज्जेव, P ज्जेव, N ज्जेव, O ज्जेव, R
ज्जेव, STU एव्व. — NS 'लो.

16^५ APNR तथा हि, BWO तथा अ, ST
तह हि, U omits.

लङ्कातोरणमालिआतरलिणो कुम्भुभवस्सासमे
मन्दन्दोलिअचन्दणहुमवणा कप्पूरसंपक्किणो ।
कङ्कलीकुलकम्पिणो फणिलआणिप्पट्टणट्टावआ
चण्डं चुच्चिअतच्चवस्सिलिला वाअन्ति चेत्ताणिला ॥ १७ ॥
अवि अ^१ ।

माणं मुच्चह देह वल्लहजणे दिट्ठिं तरङ्गुत्तरं
तारुणं दिअहाइ पच्च दह वा पीणत्थणुत्थम्भणं ।
इत्थं कोइलमच्चुसिञ्जिअमिसा देवस्स पच्चेसुणो
दिस्सा चेत्तमहूसवेण सहसा आण व्व सव्वंकसा ॥ १८ ॥
विदूषकः । भो तुम्हाणं सव्वाणं मज्झे अहं एक्को कालक्खरिओ^१ । जस्स
मे ससुरससुरो परघरे पोत्थअभारं वहन्तो आसि^१ ।

17^a U °माणिआ°. — BPSTU °तरलणा. —

A कुंभभवस्सासमं, B कुंभभ°, W कुं-
भोभ°, SU कुंभभवस्ससमे, T कुंभुभु°.

17^b ABPWOR °दोलिद°, N °दोलित°. —
A °चंदल°. — WNOR °लदा. — P
°संचगिणो.

17^c A कंकोली°, BPNR कंकोली°, W कंको-
ल्ली°, S तंकोलिफलअंपणा, T कोलीफल°,
U तङ्कोलिफल°. — ABPWNOR °ल-
दा. — P °णिपट्ट°, N °विप्पट्ट°, O
°विप्पट्ट°, STU °णिप्पिण्य°. — T °ण-
ट्टाविआ.

17^d B चुंदुं. — ABPWOR चुंविद°. — B
°तंवपत्ति°, PT °तंवपणि°, SU तंवपत्ति°. —
STU आअंति.

18^a APW मुंचद, BNOR मुंचध. — A धे-
हि. — B दिट्ठो, W दिट्ठुं, N दिट्ठो. —
A तरंगोत्तरा, O तरंगाडलं.

18^b B दिव°, APWNOR °हाइं. — BP पोणु°.

— ABNORT °त्यण°, P °त्सवं°. —
B °कुंभणं.

18^c W इत्थो. — BP °सुंज°. — ART °सिं-
जण°, B °संजण°, P °सजिण°, N °सिं-
ऊण°, O °सिंजिद°. — N मिसाहेअस्स,
R देअस्स.

18^d P °महूसावण, N चेत्तमहूस्स°. — R भु-
अणो instead of सहसा. — N भाणं,
SU भाणे, T अस्से क. — B कव्वंकसाः.

18¹ A ततो विदूषकः भो भो, T omits भो;
U अहो. — W सव्वेसिं. — A अहं
ज्जेव, STU अहं किल. — A omits
एक्को; BPW एको, SU एक्को एव्व. — A
कालाक्खरिदो, T कालाक्खरिओ पंडिओ.

18² A जदो ममावि य, O मम, SU मह. —
A सुस्सरस्स सुस्सरो, B ससुरस्स ससरओ,
P ससुरयस्स ससुरउ, W ससुरउ, O ससु-
रस्स ससुरो, R ससुरसुरो; SU add वि.
A पंडिआघरे, BPWO परघरेसु, NR

चेटी । विहस्य³ । तदो आगदं दे परिडच्चं परंपराए⁴ ।

विद्वषकः । सक्रोधम्⁵ । आ दासीए धूदे भविस्सकुट्टिणि णिल्लक्खणे विअ-
क्खणे ईदिसो अहं मुक्खो जेण तए वि उवहसीआमि⁶ । अस्सं च⁷ । रे
परपुत्तविट्ठालिणि भमरटेण्ठे टेण्ठाकाराले तुडिदसंघडिदे परंपरा परिड-
च्चस्स मह किं दूसणं आसि⁸ । पेक्ख अकालजलदवंससंभूदाणं परंप-
राए परिडच्चं⁹ । अध वा हत्थे कङ्कणं किं दप्पणेण¹⁰ ।

पंडिअघरे, S परके घरंमि, T पंडिअघर,
U परघर. — A पोत्थियाई, B पुत्थिइ-
याइ, P पोथआइ व, W पोत्थाइ, N
पोत्थिआइ, O पोत्थाई, R पुत्थिआइ, S
पोत्थिभारं, T पुत्थिअभारं, U पोत्थिअभारं.
— BWO वहंतओ.

18³ SU विचद्वणा. — A विहस्य प्राह.

18⁴ A कमागदं टे पंडित्तणं, B यत् कमागदं ते
पं, PWO कमागदं दे पं, NR आगदं
दे अस्सण पंडित्तणं (R अत्तणं), T दे
पंडिअत्तणं परंपराए आअदं अकालजलदव-
संभूदाणं परंपराए पंडिच्चं अह वा हत्थ-
त्थिम्मि कंकणे किं दप्पणेण see i. 18^{9, 10}.

18⁵ A सकोपं प्राह.

18⁶ APNORSU आः, T आम. — A दा-
सोसुदे, B धूए, P पुत्ति, N पुत्तोए, ORU
धोए, T धुत्ते. — A भवस्ससिक्खं, OR
कुट्टिणि; SU add रच्छालोट्टिणि. — A
omits णिल्लं; P णिल्लक्खवयक्खणे. —
B omits विअक्खणे; WR अविअक्खणे.
— B ईदिसो, NRSTU ईदिसो, O ऐ-
दिसो. — BPWNORSU हं. — P मु-
वा. — BWO जं, N omits; R जो. —
N तुण, ORSTU तुण. — WT omit

वि. — A हसियामि, B हसियदि,
PRSTU हसिज्जामि, N हसिज्जइ.

18⁷ A अस्सं च पुनर्विद्वषकः, OT अस्सं अ.

18⁸ STU omit रे; NOR हे. — B पुरपुत्त-
विट्ठालणि, O विदालणि, S विट्ठाविणि.
— After परं P adds कोससत्पचट्टणि,
R adds रच्छालोट्टिणि, STU add को-
सवट्टिणि. — A भमणटिंटे, N भमण-
शोले, OT भमर, SU टंटे. — N व्यूत-
प्पिए टेंठाकाराले, O टेंठा, T ठेंठा. —
After टेंठा N adds कोससव्वस्सापहा-
रिणि, R adds कोससआपंहारिणि, T
adds रेच्छालोट्टिणि. — A घट्टिदे, B तुट्टिशं,
P तुट्टसंघडेदो, W तुट्टसं, NR तुट्टसं,
O दुधुत्तट्टसं. — ABPWNOR omit
परं-आसि; T omits मह.

18⁹ ABPWNORT omit. — S पेच्छ. —
SU जलदसं. — U व्वस्सं.

18¹⁰ T omits, see i. 18⁴. — B अहा,
PWNORSU अह. — S व. — After
वा U adds रत्थारोहिणि मेड्डुजोविणि.
— B इत्थंमि, R हत्थ, S हत्थंमि, U
हत्थत्थंमि. — ABRSU कंकणे. — A
ता किं. — N दप्पणेण पेक्खोअदि, O
द लक्खिज्जदि, R द पेक्खिअदि.

विचक्षणः । विभाव्य¹¹ । एवं रोदं¹² । धावन्तस्स तुरंगमस्स सिग्घत्तणे किं
सक्खिणो पुच्छीअन्ति¹³ । ता वसअ वसन्तं¹⁴ ।

विदूषकः । कथं पञ्जरगदा सारिआ विअ कुरुकुराअन्ती चिट्ठसि¹⁵ । एण किं
पि जाणासि¹⁶ । ता पिअवअस्सदेवीणं पुरदो पढिस्सं¹⁷ । जदो एण
कत्थूरिआ कुग्गामे वणे वा विक्किणीअदि एण सुवखं कसवट्ठिअं
विणा कसीअदि¹⁸ । इति पठति¹⁹ ।

फुल्लङ्करं कलमकूरसमं वहन्ति

जे सिन्दुवारविडवा मह वल्लहा ते ।

18¹¹ ASTU omit.

18¹² ABNORSU एव्वं, T पेच्छ एव्वं. —
ABN खेदं, STU एदं.

18¹³ ABPWNOR omit धावन्तस्स. — AB
PWOR तुरंगमस्स. — A सिग्घत्तण. —
A पुच्छिज्जन्ति, B पुच्छिज्जमि, P पुत्थि-
यन्ति, WOSU पुच्छिज्जन्ति, N पुच्छिअन्ति,
R पुच्छिअन्ति, T पुच्छिज्जन्ति.

18¹⁴ A तथा त्वं यदि पंडितो सि ता वसय
वसदं, T वसदंअं.

18¹⁵ ASTU omit कथं; P तुमं, NR तुमं उण,
O कथे. — W पंजरि°. — P °गद,
WSTU गआ.—BPNOR सारिअ व्वय, W
सारि व्व, STU विअ सारिआ. — W
कुरुकुरयन्ती, STU चिरं कुरुकुरा° (T खु-
रुकरायन्ति). — A पुरो चिट्ठसि.

18¹⁶ BW omit. — SU एण हु किं पि तुमं,
T एण किं वि तुमं. — NR जाणेसि.

18¹⁷ B पियवस्स°, NRSU पिअवअस्स देवीए
(S adds अ), T °देवीए पुरदो. — A प-
ढिस्सं, P पढिस्सं, SU पढिस्सं, T पढिस्सं.

18¹⁸ A जदो ककूया गामे एण, S कत्थूरी, T
कंथूरिआ एण, U कत्थूरी एण. — BW
गामे, P गामावणे omit वा; ASTU
omit वणे वा. — A विक्किणीयदि, W
विक्किणीयदि, T विक्किअदि. — W रोदं,
STU एण अ. — W सुवखं जं. — A
कस्सट्ठण, B कंसवट्ठियं, P कसवट्ठियं, S
वट्ठअं, T कसणवट्ठिअं, U कसणवट्ठिअं. —
N सिलापट्ठए क°, R पट्ठए क°. — O
त सुवखं जं कसवहे णिव्वहइ सा घरि-
णी जा पदि रंजेदि तं पठिअं जं सभासुं
पठिअदि instead of एण सु°-कसीअदि,
see i. 19⁷.

18¹⁹ A ततः पठदि विदूषकः, P ततः पठति,
NOR राजा पिअवअस्स ता (N omits
ता) पठ (O भाभण) सुणीअदु (N °दि)
विदूषकः पठति.

19^a A फुल्लङ्करं, BN फुल्लङ्करं, P फुल्लकरं,
SU पुण्णङ्करं. — TU कमल°. — STU
°णिहं.

19^b N सिंधु°. — RSU टे.

जे गालिअस्स महिसीदहिणे सरिच्छा

ते किं च मुच्चविअइल्लपसूणपुञ्ञा ॥ १९ ॥

विचक्षणा । विहस्य^१ । णिअकन्तारत्तणजोग्गं दे वअणं^२ ।

विदूषकः । ता उआरवअणे तुमं पढ^३ ।

देवी । किंचित्स्मिन्त्वा^४ । सहि विअकवणे अम्हाणं पुरदो तुमं गाढकइत्तणेण गबुत्ताणा होसि^५ । ता पढ संपदं अज्जउत्तस्स पुरदो सअंकिदं किं पि कव्वं^६ । जदो तं कव्वं जं सहासुं पढीअदि तं सुवस्सं^७ जं कसवट्ठिआए णिव्वडिदि सा घरिणी जा पदिं रज्जेदि सो पुत्तो जो कुलं उज्जलेदि^८ ।

विचक्षणा । जं देवी आणवेदि^९ । इति पठति^९ ।

19^c AO गालिदस्स, P गालिडस्स. — B महसीः. — R °हहिनो. — T सरिक्खा.

19^d T विअकील.

19¹ A विहस्य प्राह, NR omit.

19² APOR °कन्तारंजण°, B °कन्तारतूण°, N णिजकज्जारंभण°, U °कंदार°. — O °जोमां.

19³ BW किं पि, O किं चि instead of ता. — ABPWOSTU उदार°. — BSTU °वअणा. — W तुमं पि, U omits. — APORSTU पढ.

19⁴ A अथ देवी विहस्य किंचित्रामाह, B किं च स्मिन्त्वा, S omits किंचित्.

19⁵ STU omit सहि; P अइ. — A अम्ह, STU अह्म. — A पुर. — P तुवं, NR तुअं. — ANOR गाढं. — A °कइत्तणे, P °कइत्तेण. — A गउत्ताणा, B उत्तणा, P उत्ताणा, W उत्ताणो, N उत्तिखा, O उत्ताणोला, R उत्तिणा, S ग.उत्ताणा. — W भोसि.

19⁶ W omits ता. — A पठसु, ORSU पठ. — BWNOR °कदं. — BWO omit किं पि. — STU किं वि सअं कव्वबंधं.

19⁷ ANRSTU omit जदो; B यतः. — N omits तं कव्वं. — APOSTU सहासु, BW सभाए, NR सहाए. — AOR पढी°, BN पढि°, STU पढी°. — O omits तं सु-रंजेदि, see i. 18¹⁸. — A कसट्ठे, N कसवट्ठिणं, R कसवदे, ST कसणवट्ठए, U कसणपट्ठए. — A णिव्वडिदि, BW णिव्वहदि, P णिव्वडेदि, NR णिव्वट्ठेदि, STU कसोअदि. — AB घरणी. — NR पिअं, STU पइं रंजेइ — ABPW omit सो-उज्जलेदि. — N उत्तो, T पुत्तओ. — STU उज्जलेइ.

19⁸ S आणवेइ.

19⁹ APNR omit इति; BWOSTU ति. — A पठदि विचक्षणा.

जे लङ्कागिरिमेहलाहि खलिआ संभोअखिखोरई-

फारुप्फुल्लफणावलीकवलणे पत्ता दरिहत्तणं ।

ते एणिहं मलआणिला विरहिणीणीसाससंपक्किणे

जाआ झत्ति सिमुत्तणे वि बहला तारुखपुष्पा विअ ॥ २० ॥

राजा । सच्चं विअकवणा विअकवणा चदुरत्तणेण उत्तीणं विचित्तदाए
रीदीणं^१ । ता किं अखं कइचूडामणित्तणे ठिदा एसा^२ ।

विदूषकः । सक्रोधम^३ । ता उज्जुअं जेव किं ए भणीअदि अञ्जुत्तमा विअ-
कवणा कवम्मि अच्चहमो कविञ्जलो बम्हणो त्ति^४ ।

20^a A °मेखलाहि, WR °हिं, O °लिहिं. —
ABWNOR खलिदा, P खलदा, SU
चलिआ. — N °विणोरई.

20^b APWR फार°. — APWNRT °फुल्ल°. —
B °कणावलीकमलणे, P °कवलिदा,
S °कवलणे. — B दलिदत्तणं.

20^c B विरहणी°. — N °णीसास°, O °णि-
सास°, SU °णिसास°.

20^d APWNORT जादा, B जाद जज्जि, O
दसत्ति. — N पि. — AP बहुला.

20¹ A राजानंतरोक्तं निश्चय, STU राजा वि-
हस्य. — A सच्चं २, STU सच्चहा. —
A वियक्खणा । तथा वियक्खणा, PN
वि° once only, STU वि° वि° एव्व.
— B चदुरत्तण, P अहो चदुरत्तणं
अत्यस्स, W चउरत्तणे, N चदुरत्तणे,
S विच । उरत्तणेण, TU चउर°. —
A सत्तीणं, W चदुरत्तीणं, N उत्तिणं,
R उत्तिणा. — A वयणविचित्तदाए
य, B ता किं पि अखं विचित्तदाए, P
विचित्तदा ता अचं विचित्तदाए, W ता
अ किमणं चदुरवयणविचित्तदाए, NR
omit वि°; O ता किं अणं वि°, T वि-

इत्तदाए. — ABPWNOR omit री-
दीणं; T रीदीणं. Here A inserts सु-
कइणं पि सुकई वियक्खणा, B कईणं
सुचइ ति, P कईण सुकइ ति, W सुक-
ईणं पि सुकइ ति, NR कईणं पि कई,
O कएणं वि कइ ति.

20² BPO omit. — A ता भणइ, W किं
भचइ omits ता. — A सुकइ°, W सुक-
इचूडामणे, S कइंदचू°. — ST णिट्ठिदा,
W ठिदाए. — NR omit एसा. — Here
A inserts देवो भुत्वाह । जं देवेण नि-
दिठ्ठं तत्तथैव, BNOR देवो विहस्य क-
वि(NR °इ°)चूडामणित्तणे (B °णेण) ठि-
दा एसा, P देवो विहस्य कइचूडामणित्वे
स्थिता एसा देवो विहस्य महीयलंसरस्सई
एसा, W देवो अज्ज किं एदं महीयलस-
रस्सई एसा वियक्खणा एव देवो विहस्य
कविचूडामणित्तणेण ठिदा एसा.

20³ A सक्रोधमाह.

20⁴ A ज्जेव, B ढेव, P येव, W छेव, N
ज्जेव्व, O जेव्व, R लच्च, STU एव्व.
— APWT भणइ, B भिणइ, NR भ°
देवोए, OS भणइ. — A अच्चंताधमो,

विचक्षणा । अज्ज मा कुप्प^६ । क्वं जेव दे कइत्तणं पिसुणेदि^६ । जदो क-
न्तारत्तणणिन्दणिज्जे वि अत्थे सुउमारा दे वाणी लब्धत्थणीए विअ
एक्कावली तुन्दिलाए विअ कच्चुलिआ काणाए विअ कज्जलस-
लाआ ण सुट्ठरं रमणिज्जा^७ ।

विदूषकः । तुज्ज^८ उण रमणिज्जे वि अत्थे ण सुन्दरा सहावली^८ । कणअ-
कडिसुत्तए विअ लोहकिङ्किणीमाला पडिवट्टए विअ तसरवि-
अणा गोरङ्गीए विअ चन्दणचच्चा ण चङ्गत्तणं अवलम्बेदि^९ । तथा
वि तुमं वणीअसि^{१०} ।

B अच्चाधमो, P अच्चंताधम्मो, W अ-
च्चाधम्मे, N अच्चाहमो, O अच्चधमो. —
BNR कविंजल, STU कइंजलो. — AW
कंभणो. — A adds देवो । अध किं ।
एदं महोयल्लस सरस्स वियक्खणा com-
pare PW i. 20^२.

20^६ A जदो कक्खं, B कधिदं, T कःपकः-
वं. — ABWN ज्जेव, P ज्येव, O जे-
व्व, R ज्जेव्व, SU एव्व, T एव्वं एव्व.
PNRSTU omit दे. — BW कवि.
— B पिसुणेदि, STU पिसुणेइ.

20^७ A कन्तारंजणजोगे णिज्जे, B णियक्कन्तारत्तण-
णिंदिलिज्जे, P निकयंतारजतणे णिंदणिय्ये,
W णिअकन्ता, N णिअकज्जारंभणजोगे
णिंदणिय्ये, O णिअकन्तारंजणजोगे णिंदं,
R णिअकन्तारंजनजोगेणिंदं. — ATU
omit वि; BP व, S अत्थे वि. — AP
सुकुमारा, B कुसमारा, W सुकमारा, NR
सोमारा, STU सुउमाला omit दे. —
A जहा । लब्धत्थनीए विय एकाउली । त-
था । तुंदि. — BW तुंदिलाए, N तुंदि-
लाआण, R तुंदिलिआए, O कहिअकेसाए
विअ मालएकुसुममाला तुंदिलाए, U omits
तुं विअ. — B कुंचलियाए, NR कंचु-

लिआ कदिद (N कछिदं) केसाए (R *स-
आए) विअ मालदीकुसुममाला, O कंचु-
लिआ ठेराए विअ कउक्खविअमो. — A
तथा कणाए, N कंणाए, STU काणीए.
— B वि. — A अंजणसिलाया, B *सि-
लाया, T *सलाहा. — A omits ण-रम-
णिज्जा. — P omits ण; BWO सुं ण.
— B सुद्धत्तरे, P सुट्ठरं, W सुट्ठअरं, N
सुट्ठठरं, O सुहुदरं, RU सुट्ठरं, T सु-
ट्ठअरा. — Before रं BWNOR
add भादि. — S रमणिज्जालंबिआ.

20^८ AB तुज्ज, W तुब्भ. — A पुण. — A
ज्जेव, P विय instead of वि. — A
STU omit ण. — STU असुंदरा.

20^९ A *सुत्ते. — WN किंक्काणी. — BWO
*मालिआ. — A पडसूत्तपट्टए, B पडियट्ठि,
P पट्टवत्थे, W पडिपट्टे, N पट्टवट्ठाण,
O पट्टपट्टे, R पट्टपट्टए, T पडिवट्टवट्टए.
— N इत. — AWO टसरि, B त-
सरि, P सरि, T तिसर, U तरंसरस.
— T गोरीए. — W विंव. — B चं-
दखरुच्चा. — ABPWNORT चारुत्तणं.
— STU अवलंबेइ.

20^{१०} A तथा, NR तहा, STU तह. — A

विचक्षण । अज्ज मा कुप्प¹¹ । का तुम्हेहिं समं पाडिसिद्धी¹² । जदो तुमं
णाराओ विअ णिरक्खरो वि रदणतुलाए णिउज्जीअसि¹³ । अहं
उण तुला विअ लद्धक्खरा वि ण सुवस्सतुलणे णिउज्जीआमि¹⁴ ।

विदूषकः । एवं मं हसन्तीए तुह वामं दक्खिणं च जुहिट्टिरजेट्टुभादर-
णामहेअं अङ्गं तडत्ति उप्पाडइस्सं¹⁵ ।

विचक्षण । अहं पि उत्तरफगुणीपुरस्सरणक्खत्तणामहेअं अङ्गं तुह त-
डत्ति खण्डिस्सं¹⁶ ।

राजा । वअस्स मा एवं भण¹⁷ । कइत्तणे ठिदा एसा¹⁸ ।

omits वि. — B तुवं, NR तुभं, STU
इत्थं. — N वसिअसि, U वाणी आसो.

20¹¹ ABPWSU omit मा कुप्प.

20¹² B तुम्हे, PW तुम्हेहि, SU तुम्ह, T तु-
म्हेहिं. — NR सह, STU omit; APW
समं अम्हाणं. — A पडिसिद्धा, P पडिं,
N *सिद्धिआ, T पडिपहा.

20¹³ A यदो. — BW तुवं, NR तुभं. — R
omits णां विअ. — NSTU omit वि.
— ABPWNRSTU रअणं, O रणं.
— W *तुल्लाए, SU *तुलणे. — P
णिजुंजीयसि, S णिउज्जीआसि, U णि-
उज्जीं.

20¹⁴ S omits. — ABW पुण, R दुण. —
BPWNOR तुल व्व, U omits. — B
लद्धअक्खरा, T लद्धबहलक्खरा तुला विअ.
— N omits ण. — A सुदस्सलवेणावि, B
सुवस्सतया । तोलणेण नउंजी (illegible),
PWOR सुवस्सलवे, N कप्पासतुलणे; PWR
add वि. — A युंजामि, B see above,
P णिकुविज्जियामि, N णिउंजिआमि,
TU णिउज्जीं.

20¹⁵ W विं सक्रोधं. — BRSU एव्वं. —

BPWNOR मह भणंतीए, T उवहसंतीए
omits तुह. — A व, P वा, OU अ,
NR omit च. — A जुहिट्ठलं, B जु-
हिहरं, WO जुहिट्ठलं, NSU जुहुट्ठिरं,
R जुहिट्ठलं. — ABWR *भाअरं, P
*भादुणो, N *भाउं, STU *भादुं. —
ABPWNR *धेअं. — ANOR अंगजु-
अलं. — A झडत्ति, B तडत्ति, POR
STU omit; N झत्ति. — A तोडिस्सं,
P खंडिस्सं, W उप्पाडइस्सं, STU खं-
डइस्सं.

20¹⁶ P omits विचं. — ABPSU omit
अहं पि; P inserts तह; W तुज्झ पु-
णो हं omits पि; N ता अहं पि, O वि.
— A उत्तयं, P *पुरस्सरां omits णक्ख-
त्तं; O *पुरत्थिमं. — ABWNOR
*धेअं. — A अंगुयुगलं, N अंगजुअलं. —
ABPW omit तुह; O ते. — APO
तडत्ति, B तडत्ति, NR झत्ति, STU
omit. — S पाडइस्सं, TU छेदइस्सं.

20¹⁷ B वइस्स. — ABPWOSU omit मा-
भण, NR omit एवं; T जेव्वं.

20¹⁸ P अपुव्वकइत्तणे. W कयत्तणे, SU कइं-

विदूषकः । सक्कोधम¹⁹ । ता उज्जुअं जेव किं ण भणीअदि अम्हाणं चेडिआ हरिउट्टणन्दिउट्टुपोट्टिसहालप्पहुदीणं पि पुरदो सुकइ त्ति²⁰ । इति परिक्रामति²¹ ।

विचक्षणा । विहस्य²² । तहिं गच्छ जहिं मे पढमसाहुलिआ गदा²³ ।

विदूषकः । वलितग्रीवम्²⁴ । तुमं उण तहिं गच्छ जहिं मे मादाए पढमा दन्तावली गदा²⁵ । ईदिसस्स राअंउलस्स भद्दं भोदु जहिं चेडिआ बम्हणेण समसीसिआए दीसदि मइरा पच्चगव्वं च एक्कस्सिं भणइए कीअदि कच्चं मौणिकं च समं आहरणे पउज्जीअदि²⁶ ।

दञ्चूडामणित्तणे, T कञ्चूडामणित्तणे. — B णोविदा, WN णिठिदा, O परिणिट्ठिदा, T णिट्ठिदा.

20¹⁹ A स° प्राह.

20²⁰ NR omit ता. — AP उज्जयं. — A ज्जेव, B पेव, P येव, W टोव, NR ता, O जेव, STU एव. — A भणइ, BNOR भणइ, PS भणइ, W भणइ राजा, T भणसि. — SU चेडो. — A हरयट्ठनंपियट्ठपाडिसयपुभुदीणं पि वृद्धपारासर्व्यप्रभतोनामपि कवीनां, B हरिउट्ठनंदियट्ठपोट्टिसहालप्पहुदीणं, PW हरियट्ठ (W °ट्ठ°) णंदियट्ठपोट्टिसहालप्पहुदीणं, N हरिआट्ठपदिअंदपोट्टीलसाहासलप्पहुदीणं, O हरिउट्ठणंदिउट्ठ. R हरिअंदनंदिअंदयोदासहाल°, STU हरिबल्लसिद्धि (S °द्धी°) ओट्टोस (T °अंटिस्) पालितअचंपअराअमल्लसेहराणं (T °मलअसिंहारणं) omit पि. — A मध्ये, BW पुरउ, STU मन्हे.

20²¹ A राजा एवं शेदं विदूषकः कृष्ट इवोत्थाय परिक्रामति, P राजा एवं शेदं विदूषकः परि°, W परि° राजा एवं नेदं विदूषकः कृष्ट इव सक्कोधमुत्थाय परि°, R राजा एवं शेदं विदूषकः सक्कोधं परि°, U omits; ST omit इति.

20²² B omits विच°. — A विहस्यह, B NOR omit.

20²³ N एवं शेदं तहिं. — P गच्छ लंबकुअ. — W मे मादाए, STU दे. — NO पढमा, R पढमा, S पुढम°, T पुट्टमा, U पुढमं. — A °साडल्लिया, B °साडुल्लिया, P °साडुल्लिआ, W °साडोल्लिया, NOR साडिआ, S °स्साहु°, T समुलिआ.

20²⁴ A °ग्रीवमाह, P विहस्य वलित°.

20²⁵ W तुवं, NR तुअं. — AW पुण, B मणु, P पि. — STU दे. — B मदो, P पढमे मादाए, O माराए. — A पढम°, BP पढम°, STU omit. — T गलिदा, U गआ. — After गदा A adds अणं च, W adds अचं च.

20²⁶ P ता ई°, O ऐरिसस्स, STU ईरिसस्स. — A रयउ°, BPWOR राउ°. — SU होदु. — A बंभणेहिं, WR बंभणेण, O महणेण. — A समं पाडिसिद्धिं करेदि, P समं समसमसीसियाय, N समं सीसिआए, R समं सीसिआए, SU सम-

विचक्षणा । इध राअउले तं दे भोदु कणठट्टिदं जं भअवं तिलोअणो सीसे समुब्वहदि तेण अ दे मुहं चूरीअदु जेण असोअतरु दोहलं लहदि²⁷ ।

विदूषकः । आ दासीए पुत्ति टेणटाकराले कोससदचट्टिणि रच्छालोट्टिणि एवं मंभणसि²⁸ । ता मह महाबम्हणस्स वअणेण तं तुमं लह जं फग्गुणसमए सोहञ्जणो दोहलं लहदि जं च पामराहिंती गलिव-इल्लो लहदि²⁹ ।

सीसआ, T समसीसा. — STU दीसइ. — O मदिरा. — OU अ. — B एक-रिसं, W एणस्सिं, N एकस्सि, O एअस्सिं. — A भांडे, W भंडे, N भंडण. — A करदि, BWR कोरदि, N किजइ, S करोअइ, T करइ. — B कव्वंथं, STU काअं. — OS अ. — A आह-रणेहि, B आहारणे, SU आभलणे. — A निउंजेदि, N पउंजीअदि, S पउज्जीअइ, T पउंजीअइ, U णिउज्जीअदि. — P omits कव्वं-प°.

20²⁷ A चेटी विहस्याह, BPNR चेटी. — A इह हि, BWNORSTU इह, P एत्य. — A राजकुले, BPWNOR राउले. — AN ते, B भो दे instead of दे भोदु; W omits दे; P तं हात्र, U एव्वं एदं दे. — P देउ, O भोदु दे, STU होदु. — After भोदु A runs जं असोयतरु दोहले हलदि । अणं च । जं भयवं तिलोयणो सीसे व्वहदि तं ते कंठे व लगिदं भोदु. — P omits कंठ°; SU °ट्टिअं, T °तिअं. — P यत्, N omits. — B तिलोयणा भायवं, P भगवान् त्रिलोचनो महेश्वरः, WO ति° भ°, STU भ° ति-

णअणो. — SU सीसए. — OSTU °हइ. — B तेणं. — BOSTU omit अ; NR च. — P ते, O दे मुहे, S मुहं ते, T मुहं दे. — B चूरयदु, P चूरिज्जदु, N चुरिअदु, O चूरिअदु, S फूरीअदु, T पूरइज्जइ, U फूरिज्जइ. — P असोयरु, S वउलतरु. — B दोहलं, P दोहयलं, W तरुणीणं दोहलअं. — ABO लहेदि, P लहेहि, N लहेति, SU लहइ, T लहेइ.

20²⁸ ANRS आः, T आम. — A दासीपुत्ति भमरटिंटे टिंटाकराले, S पुत्ति लच्छालोट्टिणि एव्वं भणसि मं and omits the rest. — B टंटा°, U लच्छालोट्टिणि टेंटा°. — ABOB कोससअ°, P कोसासय°, W कोससयअ°, N कोससअल°, T कोसवट्टिणि, U omits. — BNR °वट्टिणि, P °वट्टिणि, WO °चट्टिणि. — A °तुदिणि, P omits रच्छा°; O °लेट्टिणि, T रच्छालोट्टिणि कोसलुंटिणि, U रच्छालोट्टिणि. — A जं एवं, NORSTU एव्वं. — AN omit मं; O मे, STU भ° मं. — Mss. भणसि (N भणिसि).

20²⁹ O omits ता. — WNSTU मह°. —

विचक्षण । अहं उण तुह एवं भणन्तस्स णेरस्स विअ पाअलग्गस्स
पाएण मुहं चूरइस्सं³⁰ । अस्सं च उत्तरासाढापुरस्सरणक्खत्तणामहेअं
अङ्गजुअलं उप्पाडिअ घल्लिस्सं³¹ ।

विदूषकः । सक्रोधं परिक्रामति जवनिकान्तरे किञ्चिदुच्चैः³² । ईदिसं राअउलं दूरे व-
न्दीअदि जहिं दासी बम्हणेण समं पाडिसिद्धिं करेदि³³ । ता अज्ज-

AWOR °बंभणस्स, B °बळभणस्स, P °बंभस्स, SU °बळभणस्स. — BPWNOR भणिवेण. — SU दाणिं तं. — P तुमं पि, NR तुअं, T तुमं दाणिं and omits तं. — A लहि, W लहह, NR लहसु, S लहेहि. — B फगण°, R फुगिण°, T फगुणो°. — A सोहिजणो, BPO सो-हंजणो, STU °जणा. — A जणाओ instead of दोहलं; BPO omit; WRT जणादो, N जदो, S दो. — PON ल-हेदि, W लहह, STU लहंति. — BPRT omit च; NO अ, SU वा. — B पाम-रहितो, S पामरादो, U पामराहि. — A गालियव°, B गलवियल्लो, PR गलो°, W गलीयवयलो, N गलिल्ल°, O गलद°, SU दुदु°, T गट्टि°. — S °बेहिल्लो, T °वहिल्लो, U °बलिल्लो. — W लहहि, NO लहेदि, STU लहह.

20³⁰ A विचक्षणा विहस्य वक्ति. — AB पुण, N पि उण. — P तह, W तुअ, U omits. — ASTU omit एवं भणंतस्स; BO have ए° भ° after पाभ°. — NR एव्वं. — W णेरस्स. — B वि, T सच्च instead of विअ, U omits. — A यायगलगास्स adds पायेण-चूरिस्सं in the margin. — N पण्णा, S पादेण,

TU पासाणेहि. — U तुह मुहं. — A चूरिस्सं, PW चूरिइस्सं, SU फूरिस्सं. — A adds तथा । उत्तरफगुणोपुरस्सरणक्खत्त-णायामधेयं भंगं तदिति खंडिस्सं.

20³¹ S omits च; TU अ. — A उत्तराखा-डनक्खत्तपुरस्सरणामधेयं, B °साढपुरस्सरस्स°, P °साढ°, WN °साढ°, R °साढ°. — O °परट्टिद°, R °पुरणक्खत्त°. — BP WNR °धेअं. — A भंगलुगलं, S भं° दे, T भंग दे, U दे भंग°. — STU दप्पाडइस्सं omit घल्लिस्सं; A खिप्पिस्सं, P ल्लिस्सं, N घालिःसं.

20³² PWO विदूषकः भहं च ते (O तुह) प-वण (P यवण°) णिक्कमणो (O °णु°)-क्कमणविवरट्ठाणमंगं खंडिअ घल्लिस्समिति सक्रोधं. — ST परिक्रामन. — A किञ्चि-दुच्चैर्वक्ति च.

20³³ A इदिसं, PNRSTU ईदिसं, W इदि-स्सं. — ABPWNOR राउलं, O लाउलं. — W दूरेण, O दूले. — A वंदोयदु, B वंचोयदि, SU वंदिज्जइ, T वंजोअ-दि. — A जत्तो, B पहि. — BO व-म्ह° समं दा°. — W बंभणेण. — A पलपदि, B पडिसिद्धी, PWT पडि°. — STU करेदि.

पुहुदि णिअवसुंधराबम्हणीए चलणसुस्सओ भविअ घरे ज्जेव
चिट्ठिस्सं³⁴ ।

सर्वे हसन्ति³⁵

देवो । कीदिसी अज्जकविज्जलेण विणा गोद्री कीदिसी णअणञ्जणेण
विणा पसाहणलच्छी³⁶ ।

नेपथ्ये³⁷ ।

विदूषकः । एण हु एण हु आगमिस्सं³⁸ । अस्सो को वि पिअवअंस्सो अस्से-
सीअदु³⁹ । एसा वा दुदुदासी लम्बकुच्चं टप्परकखं पडिसीसअं दइअ
मह ठाणे करीअदु⁴⁰ । अहं एक्को मुदो तुम्हाणं मज्झे तुम्हे उण वरि-
ससदं जीवध⁴¹ ।

20³⁴ A omits ता. — ABORTU °पुहुदि.
— A णियवसुंधराए बंभणी । ए, B णि-
यवसुंधराबम्हणीए, P णियवसुंधरानामबंभ-
णीए, W णियवसुंधराणामबंभणीए, NR
णिअगेहिणीए वसुंधराणामधेआए बम्हणीए,
O णिअवसुंधराबंभणीए, S णिअवसुंधरा-
बह्मणी, T णिअघरं गदुअ घरणिए वसु-
धराणामधेआए बह्मणीए, U घरअं गदुअ
णिअवसुंधराबह्मणी. — A चलणन्सूरा-
ओ, B °सुसूओ, PW °सुस्सुसगो, N °सु-
सुओ, T °सुसूवो. — A णियगेहे, BP
WO गेहे, NR omit; TU घरए. —
NRU omit ज्जेव; O ज्जेव्व, S एव्व,
T व्व. — A विट्ठिस्सं.

20³⁵ A इति श्रुत्वा सर्वे, BNR इति सर्वे, O
ति सर्वे.

20³⁶ A विभ्रमलेखा, N omits देवो. — A
अज्ज को, NR अज्जउत्त को, SU को-
रिसो, T देव कीरिसो. — A कपिंजलेण,
N कइजएण कइणा, R कविंजलेण, STU
°कइंजलेण. — B कीदिसं, PW को उण,
STU कीरिसो. — A णयणाणं कज्जलेण,
N णय.णमंजणेण, SU अंजणेण, T

अंजणेणाअणणं omits विणा. — A प-
साह°, PW पसाहणा°. — S adds अ-
च्छीणं.

20³⁷ NR आकाशे, U ने° सगर्वः.

20³⁸ ABPWNRU omit विदू°; ST विदू°
आकर्ण्य सबहुमानं. — OT एण हु once
only. — S आअमिस्सं.

20³⁹ B अस्से and omits को वि; A पि. —
P पियवस्सो पियवयस्सेण, W पि° वय-
स्सेण, O वअस्सो, T यिअवस्सस्स, U
°वअंसस्सं. — A अणेसियदु, U अस्सेसणीअदु.

20⁴⁰ BO इअं, NR अहवा एसा. — A WNR
omit वा; SU वो. — A बढकुच्चं, N
°कुचा, SU °कुच्चअं, T °हुचं. — A ट-
भङ्गणं, P ट° षडिल्लसीसं चा, W ट°
कडिल्लसीसं पडिल्लसीसं, N °कखा, T ट-
प्परकखं, U अप्परकखं. — AB दइय, PW
दाविय, N देपिअ, R देइअ, S रइअ
corrected to कदुअ, T धरीअ, U कदुअ.
— P मह थाणे, ST अहमठ्ठाणे, U अ-
म्हठाणे, APWNR कीरदु, BO पहसणं
कीरदु, ST कीरदु, U करिज्जउ.

20⁴¹ A अहमेको, B अहमेको. — A मुदो

विचक्षणा । मा अणुसंधे⁴² । अणुणअकक्कसो क्खु कविञ्जलो बम्हणो
सलिलसित्तो विअ सणुणगगणी गाढदरो भोदि⁴³ ।

देवो । समन्तादवलोक्य⁴⁴ ।

गाअन्तगोवअवहूपअपेहिआसु

दोलासु विब्भमवईसु णिविट्ठिदिट्ठो ।

जं जाइ. खञ्जिअतुरङ्गरहो दिण्णसो

तेण च होन्ति दिअहा अइदीहदीहा ॥ २१ ॥

प्रविश्य पटाक्षेपेण¹

विदूषकः । आसणं आसणं³ ।

after मज्जे; STU सुओ. — BWO तु-
म्हाणं सव्वाणं. — A मज्जे, B ज्जेव,
PW मज्जंमि, O जेव्व मज्जे, STU omit.
— N तुझे. — A व instead of उण;
U omits. — N विरसि°. — BPW
NRSTU °सअं. — B जोवधं, NOR
जोअध, SU जोविस्सह, T जवोस्सह. —
APWO add राजा कविं(AW °इं°)-
जलेण विणा कुदो सिअअस्स णिव्वुदो.
20⁴² A हे देवि मा, SU मा गं. — AN अ-
णुसंधेहि, BO °धेह, P अणुसंधह, R
omits; STU अणुणेह.
20⁴³ A जेण अणुणयिदुकक्कसो, B अणुणेयक°,
O °कक्कसो. — APW खु, BOSTU
omit. — A एसो कइंजलो, PW कविं-
जलओ, OSTU कइंजलो. — A दिओ
instead of बम्हणो, BPWO omit. —
A विभमलेखा । सलिलसित्ता, P °सत्तो.
— AO omit विअ. — BO °गंठि व्व,
P °गंठो य, AWNRT °गंठो. — PW
add दिठं, NR add चिरं. — A in
the text only यरो भोदि and adds
विय गाढयरो भोदि in the upper mar-

gin. — BWOSTU गाढअरो, P गा-
ढरो, N गाढतरो, R गाढअरो. — PW
NO होदि, SU होइ, T होहि. —
NOR add गं दंसणीअं दोसदु.

20⁴⁴ A देवो पुनः, PW विभमलेखा, NR
omit देवो. — BON समस्तमव°, W °लोकि.

21^a B गायंति°, N गाअनगोवअवहू°, O °गो-
वइ°, STU °तगअंवहू°. — A °पंखि-
दासु, B °पंकदेसु, PWO °दासु, N °पे-
छिआसु, T °पेखिआसु.

21^b STU डोलासु. — APWR °वदीसु, B
विब्भमसदेसु, N °वदिसु, O °जुदासु, S
°वतीसु, TU °पएसु. — B णिविट्ठिदि-
ट्ठो, N णिसह°, R णिसण°.

21^c ABPWNOR जादि, AW खंचिद°, BP
ORU खंजिद°, N खंडिटतुरंअ°. — B
°सरंगरहो.

21^d N तेणै, RT तेणेव, SU तेणे. — ABP
WNOSU व्व, A होंदि. — P दिवहा, N
दिअसा. — P इह दोह°, OT भदिदो°.

21^e A अथ प्रवीश्य. — O नटीक्षेपेण.

21^f A विदू° वक्ति. — N आसणमासणं दुवारे
चिच्छादि भेरवाणंदो.

राजा । किं तेण³ ।

विदूषकः । भेरवाणन्दो दुवारे चिट्ठिदि⁴ ।

देवी । किं सो जो जणवअणादो अच्चब्भुदसिद्धी सुणीअदि⁵ ।

विदूषकः । अध इ⁶ ।

राजा । पवेसअ⁷ ।

विदूषको निष्क्रम्य तेनैव सह प्रविशति⁸

भैरवानन्दः । किञ्चिन्मूदमभिनीय⁹ ।

मन्ताण तन्ताण ण किं पि जाणे ज्ञाणं च णो किं मि गुरुप्पसाआ ।
मज्जं पिआमो महिलं रमामो मोक्खं च जामो कुलमग्गलग्गा ॥ २२ ॥
अवि अ¹ ।

राडा चण्डा दिक्खिआ धम्मदारा

मज्जं मंसं पिज्जए खज्जए अ ।

21³ A राजाह. — N राजा । संपत्तो भैरवा-
णन्दो. — T ते, U देख.

21⁴ N omits. — Only O and occasion-
ally SU have भइरवाणंदो; the others
read here and in the following भैर.
— A उपवेस्सदि, B उपविस्सदि, P
उपविसदि, W उवविसदि, R आभच्छदि,
STU द्वारे वट्ठ.

21⁵ N omits. — W राजा. — A भो जो and
omits किं; BPW जो सो — A °वयणाओ,
P °वचणादो. — A अच्चुम्भुदा°, B अच्चु-
म्भुव°, P अच्चम्भुय°, W अच्चुम्भुअ°. —
P सुणीयदि.

21⁶ A omits विदू°. — STU अह. — APW
किं, BO इ.

21⁷ NSU पवेसअ पवेसअ.

21⁸ B निमृत्य, T तहेति निष्क्रम्य. — STU
तेन सह. — A विशति.

21⁹ B °मंदमभि°, N °मंदाक्षमभि°. — NR
add पठति.

22^a ABPWO मंतो ण तंतो ण, N मंतं ण
तंतं ण, R मत्तो ण त्वत्तो ण. — AN
हु किं, BPWO अ किं, R च किं. —
STU वि. — ABPR जाणं, W ज्ञाणं,
N जाण, O गहाणं. — A धाणं, W
जाणं. — B पि णा, O अ णो किं तु,
STU वि. — PWRS °सादा, N गुड-
प्पसादो, OTU °सादो.

22^b BW पिबामो, PNSU पिबामो. — N
मिहिलं. — T रमामोक्खं. — PN भ-
जामो, O अ जामो.

22¹ A अणं च.

23^a P चंडा रंडा, O चंडी. — APNR दि-
क्खिदा, B सिक्खिदा, W दिक्खिदा. —
O धमादिरा.

23^b A मांसं मज्जं, B मद्यं मंसं, T मज्जं

भिक्षा भोज्जं चम्मखण्डं च सेज्जा

कोलो धम्मो कस्स णो भाइ रम्मो ॥ २३ ॥

किं च^१।

मुत्तिं भणन्ति हरिवम्हमुहा वि देवा

झाणेण वेअपढणेण कउक्किआहिं ।

एक्केण केवलमुमादइएण दिट्ठो

मोक्खो समं सुरअकेलिसुरारसेहिं ॥ २४ ॥

राजा । इदं आसणं^१ । उवविसदु भेरवाणन्दो^१ ।

भेरवानन्दः । उपविश्य^३ । किं कादवं^४ ।

राजा । कहिं पि विसए अच्चरिअं दट्ठुं इच्छामि^५ ।

भेरवानन्दः ।

दंसेमि तं पि ससिणं वसुहावइणं

थम्भेमि तस्स वि रइस्स रहं णहइ ।

- समं. — ABPR ख. पि. — ABPW
वा, T भ.
- 23^c B भिक्षा. — N भोज्ज. — O भ. —
T सेज्जा.
- 23^d N कालो. — ABPWOR भादि, N भ-
दि, S होइ, U हाइ.
- 23ⁱ T भवि भ.
- 24^a APO 'बंभमुहा, B 'मुहादि, PU इ,
NOR हि, ST भ. — NRT देआ, O
देव्वा.
- 24^b A ज्जाणेण, O साणेण. — STU वेद.
— ARSU 'पठणेण, T 'पटणेण. —
AWORS कटु, BPU कटु. — B
'क्खियाहिं, P 'कियाहिं, NRT 'क्किआर.
- 24^c B इक्केव, P एकेण. — A 'दयिणेण,
NRT 'दइवेण. — B दिट्ठो.
- 24^d N मोक्को. — B सुरइ. — W 'मुहा-
रसेण.
- 24^e ABNRSTU उप. — A omits भइ;
B 'णंद.
- 24^f A उपवीश्य भे, B omits भे.
- 24^g AWSU काअळं, B कत्तळं.
- 24^h STU वि. — T विअसे. — P अत्य-
रियं, SU अच्चरं, T अच्चरिअं.
- 25^a OSTU वि. — T ससणं. — B वसु-
धा. — W 'इवचं, N 'वतिष्ठं.
- 25^b B ठंभेमि, O पंभेमि, T थंभेमि. — AB
PNR रविस्स, T रहं रइणो. — B
रणं, SU गइ. — B णहइ, P थम्भे,
ST णहोइ.

आणेमि जक्वसुरसिद्धगणङ्गणाओ

तं एत्थि भूमिवलए मह जं ए सज्जं ॥ २५ ॥

ता भण किं करीअदु¹।

राजा । विदूषकं विलोक्य² । वअस्स भण³ । कहिं पि अपुबं दिट्ठं महिला-
रदणं⁴ ।

विदूषकः । अत्थि एत्थ दक्खिणावधे वच्छोमं णाम एअरं⁵ । तहिं मए
एक्कं कस्सरदणं दिट्ठं⁶ । तं इध आणीअदु⁷ ।

भैरवानन्दः । आणीअदि⁸ ।

राजा । अवदारीअदु पुस्सिमाहरिणङ्को धरणीदले⁹ ।

भैरवानन्दो ध्यानं नाटयति¹⁰

ततः प्रविशति पटाक्षेपेण नायिका¹¹ । सर्वे ऽ वलोकयन्ति¹²

राजा । अहह अच्छरिअं अच्छरिअं¹³ ।

25^c W जक्वु, STU सक्वसुर. — P गण-
गणाओ.

25^d S गंतिभुवणे, TU एत्थ भुवणे. — ABR
सज्जं, NOSTU सक्कं.

25¹ B भणए, S भणादु. — A करदु, BW
कोरदु, P कोरवो, NT करिअदु.

25² ABPWNOR omit.

25³ AS omit वअस्स. — N तुअ, R तए,
SU कहेहि, T तुए instead of भण.

25⁴ S अ कहिं, B किमपि, PWO किं पि,
STU वि. — B अउव्व, PW अउव्वं.
— STU दिं अ. — A कणा. —
Mss. रअणं. — N मं दि. — O
(and R in the translation) adds
विदु विदुं दाव राजा कहेहि.

25⁵ N omits. — RT omit एत्थ. — AB
PWNOR वहे, ST पहे, U पये. —
A वत्साम, W वत्थोवमं, STU व-
च्छोमो.

25⁶ N omits. — AO अपुव्वं, B अउव्वं
instead of एक्कं. — W कस्साया, STU
कस्सा. — Mss. रअणं.

25⁷ A राजा त. — Mss. इह. — ST आ-
णेदु भैरवाणंदो, U भइर आणेदु.

25⁸ O आणिअदि. SU omit; T आणिज्जइ.

25⁹ SU omit राजा. — A अवदारियज्जदु,
B अवियारिज्जदु, PW रज्जदु, NU
तारीअदु, O आरिज्जदु, T अरिदु. —
BPO धरणि, SU महो, T omits. —
APW यलंमि, BNR अले. SU अलं.

25¹⁰ BPSU omit भै. — STU निमीलि-
ताक्षो ध्यानं ना.

25^{11, 12} A कटाक्षेपेण, U श्रुत्यपटा. — A
सर्वे चित्रमव, BR आलो, O सर्वेप्यव,
STU सर्वे साम्बयं पश्यंति.

25¹³ A अएह. — P अत्थरियं अत्थरियं, O
अच्छरिअं once only, R अ once only,
SU omit; T अच्छरिअं २.

जं धोअञ्जणसोणलोअणजुअं लग्गालअग्गं मुहं
 हत्थालब्धिअकेसपल्लवचए दोलन्ति जं बिन्दुणो ।
 जं एक्कं सिअअञ्चलं णिवसिअं तं गहाणकेलिट्ठिआ
 आणीआ इअमब्भुएक्कजणणी जोईसरेणामुणा ॥ २६ ॥

अवि अ^१ ।

एक्केण पांणिणल्लिणेण णिवेसअन्ती
 पोत्तञ्चलं घणयणत्थलसंसमाणं ।
 चित्ते लिहिज्जइ ण कस्स वि संजमन्ती
 अस्सेण चङ्कमणओ चलिअं कडिल्लं ॥ २७ ॥

विदूषकः ।

गहाणावमुक्काहरणुच्चआए तरङ्गभङ्गक्वअमगडणाए ।
 ओल्लंसुओल्लासितणुल्लआए मुन्देरसव्वस्समिमीअ दिट्ठी ॥ २८ ॥

26^a N °सोणु°. — A °जुगं. B °युजं, P °जु-
 वं. — A लग्गायलगं. B भगा°, R लं-
 वा°, STU लंबाल°. — T °कगं.

26^b S अत्था°. — ABPWNORU °लंबिद°,
 S °लंबिय°. — N °पल्लअ°. — NR
 दोल्लंति, S बोल्लंति, U बोलंति.

26^c ABPWNOR सिच°. — ABPWO °व-
 सिदं, N °असिदं, R °वसिदा. — B त-
 म्हाणकेलिट्ठिदो. — APWNORSU
 °ट्ठिदा.

26^d ABPWRSTU आणीदा, NO आणिदा.
 — ABNORTU °ब्भुदेक्क°, P °अदिक्क°,
 W °व्भुदिक्क°, S °ब्भुदक्क°.

27^a N एक्कोण. — A निवेसिऊण.

27^b A पोत्तंचलं, PWOStU वत्थंचलं, N पो-
 तंचलअपि. — B घणयणक्कल°, N घ-
 णत्थयणसंस°, S घणयणयणसंस°.

27^c APWOR लिहिज्जदि, B लिहंज्जदि, N
 लिहज्जदि. — O व.

27^d ANORSTU चंकमणदो, B चंकमणचल्ल-
 ददो, P °णदे, W °णिदो. — AWR
 चलिदं, B omits; P चडिदं, O वलिदं,
 S सिडिलं, T सिट्ठिलं, U सिठिलं. —
 B चडिल्लं, ST कठिल्लं, U णिअंबं.

28^a P तथा instead of विदू°. — B होणा-
 विमुक्का°, N ह्हाणमुक्का, S °वमुक्का°. —
 ST °भरणु°, U °भलणु°. — STU
 °णुज्जलाए. — NR तरंगसंग°. — ABW
 NORSTU °क्खद°, P °क्खिद°.

28^b APWOR उल्लंसुउल्लासि°, B दुल्लंसुउ°, N
 उल्लंसु°, SU °उल्लासि°. — A °तणुल्लदाए,
 B °घणुल्लणाए, P °घणुल्लआए, W °थणु-
 ल्लदाए, N °अगुक्कआए, OS °थणुसदाए,
 R °थणुल्लआए, TU °तणुल्लदाए. — AW
 °मिमोइ, BR °मिमोए, ST °मिमोए, U
 °मिमाए. — STU दिदं.

नायिका । सर्वानवलोक्य स्वगतम्¹ । एसो महाराओ को वि इमिणा गम्भीर-
महुरेण सोहासमुदण जाणीअदि² । एसा वि एदस्स महादेवी त-
क्कीअदि³ । अङ्गणारीसरस्स वामङ्गे अकधिदा वि गोरी मुणीअदि⁴ ।
एसो वि जोईसरो⁵ । एस उण परिअणो⁶ । विचिन्त्य⁷ । ता किं ति ए-
दस्स दइदासहिदस्स वि दिट्ठी मं बहु मण्णेदि⁸ । इति अश्रं वीक्षते⁹ ।

राजा । विदूषकमणवार्य¹⁰ ।

जं मुक्का सवणन्तरेण सहसा तिक्खा कडक्खच्छडा
भिङ्गाअट्ठिअकेअअग्गिमदलद्दोणीसरिच्छच्छवी ।

28¹ A स्वगतं चिंतयति.

28² APWSTU एस. — B राय. — B इ-
मणा. — A गंभीरसाणेय, B रभीरमहु-
रसरस्स, O महुर. — B सोह. —
PNORS समुदाण. — APNR जा-
णिज्जदि, B लक्खयदि, O लक्खोअदि,
SU णिणिज्जद, T मुणिज्जद.

28³⁻⁵ T omits. — B एसा य, R omits वि.
— A एदस्स महारायस्स, B एतस्स. —
O देई, S देवि ति, U देवि ति. —
AS तक्केमि, P लक्खोयदि, W लक्खोयदि,
N तक्खिअदि. — SU णारोसरोरस्स;
U adds हरस्स, ANOR add विअ after
अद्ध. — B विग्रमदेसु, O वामअद्धे. NR
omit. — AB कट्ठिया, PSU अकहिदा,
WNOR अकहिआ. — W इ. — A
गोरि ज्जेव, SU देवी गोरी. — A जा-
णीज्जदि, PW मुणिज्जदि. NR मुणीअ-
दि, O मुणिज्जदि, SU ज्जद. — A
एसो को वि.

28⁶ N सो एसो. — A omits उण. — B
परि एस एव परियणो.

28⁷ A विचिंत्य नायिका, W omits.

28⁸ AON ति, B च, WT omit. — B ए-
स्स. — PWNR मच्छिला, OSU वड-
आ. — A सच्चिह्मिदस्स, SU सच्चिभस्स,
T सच्चिभस्स. — N omits वि. — A
दिट्ठिणो, P दिट्ठा. — AB omit मं.
— SU मण्णेद, T मण्णेद.

28⁹ U omits. — A त्रस्तं, B शास्त्रं, P अं-
शं कटाक्षसहितं, NO इत्यजसं, R अशं,
T त्रस्तं.

28¹⁰ A विदूष. प्रति, B मवकार्य. — BO add
एदाए.

29^a STU सवणंतरंमि. — A तरसा, NR
तरला. — S कडच्छ.

29^b A भिंगाहिंठिद, B भिंगाअहिद, P भिं-
गाहिट्ठिद, W भिंगाहिट्ठिद, NR भिंगा-
अहिद, O भिंगाकड्ठिद, S भिंगाएट्ठिअ,
T भिंगावट्ठिअ, — ABPWSTU के-
दअ, N केअग. — B सच्छवी, W
सरिस्स, NRS कड्ठ, T गलद्दोणीस-
रसच्छ.

तं कप्पूरसेण णं धवलिओ जोणहाइ णं एहाविओ

मुत्ताणं घणरेणुण व छुरिओ जाओ म्हि एत्थन्तरे ॥ २९ ॥

तथैव^१ । अहो से रुवसोहा^१ ।

मखे मज्झं तिवलिवलिअं डिम्भमुट्ठीअ गेज्झं

णो बाहूहिं रमणफलअं वेढिउं जाइ दोहिं ।

णेत्तच्छेत्तं तरुणपसईदिज्जमाणोवमाणं

ता पच्छक्खं मह विलिहिउं जाइ एसा ण चित्ते ॥ ३० ॥

विदूषकः । कथं एहाणधोदविलेवणा वि समुत्तारिदभूसणा वि रमणि-
ज्जा^१ । अध वा^१ ।

रूवेण मुक्का वि विहूसअन्ति ताणं अलंकारवसेण सोहा ।

29^c STU ता. — NSTU *रण. — ST गु.

— ABPWOR धवलिदो, N धवलीदो.

— W जुणहावि, RTU जोणहाअ, S

जोणहाए. — STU गु. — ABPWORT

एहाविदो, N ह्हादो णदु जाह्हाए.

29^d A *रेणुणि, B *रेणुय च्च, NSTU *रेणुणे.

— ABPWNOR छुरिदो. — Mss.

जादो. — A सि.

29¹ AU omit. — BR विदू* तथैव, PW

विदूषकः तथैव राजा, N विदू*, O विदू*

तथेच्च, S तह अ, T तहेच्च.

29³ A omits. — T omits अहो. — B

उमोए, O इमोए, T एदाए. — WNOR

रूअ*. — TU add पेक्ख.

30^a AO मज्झं, B उज्झं. — A *वलिदं, B

वलयं. — A हिंभ. — AW *मुट्ठीइ,

BNRU *मुट्ठीए. — A गिह्मं, B गिज्झं,

O गेज्झं, S गज्झं, TU गेयहं.

30^b A बाहूहिं, T वाहूहिं. — U नहण*. —

AT वेढिदं, BNU वेढिदुं, PWO वेढिदुं.

R वेढिदुं, S वेढिदुं दोहि जाइ, ABP
WNR जादि.

30^c N *क्खेत्तं, U *च्छत्तं. — BR तरुणि*.

— T *पसदि*. — ABW *किज्जमा*,

P *खिज्जमा*, N *दिज्जमाणावमाणं, O

दीअमाणोप.

30^d N पच्छक्कं. — ABPOS मम, W महि.

— AORSTU विलिहिदुं, B *लिद्धिदुं,

PN *लहिदुं, W सिहिदुं. — ABPW

NOR जादि.

30¹ BPNOR omit विदू*. — P कथं, STU

कहं. — P एहाणा*, T एहाअ*. — P

धाद, N *धाविद*, OSTU *धोअ*, R

धोविद*. — ANRSTU omit वि. —

SU समवदारिअ*, T समोसारिअ*. —

B *विभूसणा, P *विभूसणा, NOR *वि-

हूसणा.

30³ BPWNORSTU अह. — SU व.

31^a B मुकाउविभूसिरूवेणंयंति. — A रूवेण

मुत्ताउ, PO जा रुवमुक्का, NR जे (R ते)

णिसग्गचङ्गस्स वि माणुसस्स सोहा समुम्मीलइ भूसणेहिं ॥ ३१ ॥

राजा । एदाए दाव एदं^१ । जदो^२ ।

लावणं णवजच्चकच्चणणिहं णेत्ताण दीहत्तणं

कखेहिं खलिअं कवोलफलआ दोखणइचन्दोवमा ।

एसा पच्चसरेण कट्टिअधणुहरडेण रक्खिज्जए

जेणं सोसणमोहणप्पहुइणो विन्धिन्ति मं मग्गणा ॥ ३२ ॥

विदूषकः । विहस्य^१ । जाणादि रच्छावादो लुम्बीसोडीरत्तणं^२ ।

राजा । विहस्य^३ । पिअवअस्स कधेमि दे^४ ।

रुअमुक्का. — A omits वि; N ण, STU हि. — PRSTU विभू, W विहूसियंति, O वहूस.

31^b B चंसग्गस्स. — STU ण instead of वि. — Mss. मोलदि. — N भूसणाहिं, O भूसणेसुं.

31¹ B एयाए तत्तवेत्, P एदाए एदं रुवं दाव, W एदाए एव दाव, N एदए दाव एव्वं, O एदाए एदं दाव, STU एव्वं एदं एदाए दाव.

31² B यतः, STU omit.

32^a N लाभणं. — A कंकण.

32^b BW खलिदं, P थलिदं, O क्खुडिदं, N वडिदं, R खडिदं. — N कुओल, RSU कओल. — AU फलिआ, NT फलए. — AWO दोहंड. — APWNR चंडो. — NST पमा, O पमा.

32^c AW संधिद, B कट्टिय, PN सज्जिद, O कट्टिद, R सज्जिद, SU कस्सिअ, — T रचअ. — B थणु, PN धणुदं, ORT धणुदं. — NT रक्खिज्जई.

32^d A तेखं, P जणं, T जाणं. — A सोसह. — Mss. प्पहुदिणो. — A विंधिदि, B बंधंति, W विंधंति, NRSU विज्जंति, O विज्जंति, T भिंदंति. — B मग्गणो.

32¹ A तथा एवं विहस्य, B एवं विहस्य, P तदा ततः एवं विहस्य, W एवं तदो विहस्य, N एयु एदं विहस्य, T omits.

32² A जाणेमि रथ्यासु लुंठदि तुह सोंडोरत्तणं, B जाणइ रथ्याउलंबलुबोसोडोरत्तणं, P जाणादि प्येव रथ्यासु तुह लुट्टदि सोंडारत्तणं, W जाणेदि ज्जेव रछावाछाए (वा is cancelled) से लुट्टिज्जइ सोडोरत्तणं, N जाणे इछावादे तुह सोडोरत्तणं, O एव्वं जाणे रथ्याए पलोट्टदि ये सुंदेरत्तणं, R जाणे रछावादे तुह सोडोरत्तणं, SU जाणे रछावाएण तुह सुंदरं वखिदं सोंडोरत्तणं, T जाणे रछाव्वक्कअणेण वखिदं तुह सोंडोरत्तणं.

32³ AN omit.

32⁴ ABPNSTU कहेमि, O कहामि. — A ते and adds सुण, BO add सुण.

अङ्गं चङ्गं णिअगुणगणालंकिअं कामिणीणं
 पच्छाअन्ती उण तणुसिरिं भाइ णेवच्छलच्छी ।
 इत्थं जाणं अवअवगआ का वि सुन्देरमुहा
 मखे ताणं वलइअधणू णिच्चभिच्चो अणङ्गो ॥ ३३ ॥
 अवि अ^१ । एदाए^२ ।

तहा रमणवित्थरो जह ण ठाइ कच्चीलआ
 तहा सिहिणतुङ्गिमा जह णिएइ णाहिं ण हुं ।
 तहा णअणवट्ठिमा जह ण किं पि कसुप्पलं
 तहा अ मुहमुज्जलं दुससिणी जहा पुस्सिमा ॥ ३४ ॥
 देवी । अज्ज कविञ्जल पुच्छिअ जाण का एस त्ति^१ ।
 विदूषकः । तां प्रति^२ । एहि मुद्धमुहि उवविसिअ णिवेदेहि का तुमं ति^३ ।
 देवी । आसणं इमाए^४ ।

33^a N °गुणगुणालं°. — ABPWNORSU
 °किदं, T °किअं.

33^b P संत्यायंदी, W सकायंती, SU गुच्छाअं-
 ती, T पञ्चाअंती. — APWO omit
 उण; BN पुण. — APWO तणुगुण°. —
 AB ठादि, PWNOR भादि, SU
 ठाइ.

33^c B इच्छं. — N अवजव°, T णवयन°. —
 Mss. °गदा. — N कापि. — T दुंदेर°.

33^d ANR वलइद°, BW वलइव°, T वल-
 यि°, U वलइय°. — O °मिच्चो, T
 °भुच्चो.

33¹ W भचं च, B omits भ.

33³ N omits.

34^a N रमहारमण°. — AB °विच्छो. — BW
 ठादि, O ठाइ, SU माइ. — BPWOR
 °लदा, N °लंदा, T कंचालआ.

34^b BW सिहण°, R सिणिह°, STU भ थ-
 ण°. — ABPRSU ण एइ, N ण एद,
 O णिरेइ. — A लहु, NRSU मुहं.

34^c B णयणिवट्ठिनीं जह णं, T जह ज ण.
 — STU वि.

34^d B तह. — A दुससिणी, N दुसोतणी.

34¹ A देवी कपिञ्जलमाह अज्ज कविंजण,
 STU कइंजल. — T पुच्छिउ. — S जा-
 णत्त, T जावणाम, U जात्त. — T
 एसे.

34² BNR भय वा, O भह वा instead of
 विदूषकः. — A तामाह, W भय तां
 प्रति, S वि° होदु तां प्रति, T वि° होदु
 २ अहं जव्व पुच्छिस्सं तां प्रति, U वि°
 होदु २ तां प्रति.

34³ WU उण°. — STU °विस. — A णि-
 वेदोहि, B णविदेहि.

34⁴ A विभमलेखा, P वि°, BT omit देवी;

विदूषकः । एदं मे उत्तरीअं⁵ ।

विदूषकनायिके वस्त्रदानोपवेशने नाटयतः⁶

विदूषकः । संपदं कधीअदु⁷ ।

नायिका । अत्थि एत्थ दक्खिणावधे कुन्तलेसुं सअलजणवल्लहो वल्ल-
हराओ णाम राआ⁸ ।

देवी । स्वगतम⁹ । जो मह मादुच्छओ भोदि¹⁰ ।

नायिका । तस्स घरिणी ससिप्पहा णाम¹¹ ।

देवी । स्वगतम¹² । सा वि मे मादुच्छिआ¹³ ।

नायिका । विहस्य¹⁴ । तेहिं अहं खलखण्डेहिं किण्णिदा दुहिद त्ति वुच्चामि¹⁵ ।

देवी । स्वगतम¹⁶ । ण हु ससिप्पहागब्भुप्पत्तिं अन्तरेण ईदिसी ख्वसो-

NR राजा, O विचः. — ABWORS
इमोए, P इमोय, U अमोए.

34⁵ T omits विदूः. — A एतत् ममोपरिधा-
नवस्त्रमेव, B एवं मे उ, W ता पुच्छि
जाणिसं एदं मे उ, U इदं. — NR
add आसणं.

34⁶ A ततः विदूषकनायिकौ, B नायका, P
विदूषको नायिकाया, T देवीविदूः. —
B *वेशनं, P वस्त्रदानं, S *वेशं. — BP
नाटयति. — W adds नायका उपविशति.

34⁷ AP विभः, SU राजा instead of विदूः.
— B संपदं. — APWNR कहिज्जदु,
BO कहीअदु, S कहिज्जद, T कहिज्जह,
U कहिज्जउ. — W adds का तुमं ति.

34⁸ B अत्था इह. — AP omit ए दः; B
दक्खिणावधे, W *वधे, N वत्सोमणामणअरं,
OR वच्छोमं णाम णअरं instead of द-
क्खिः; SU omit दः; T *वधे. —
ANSU *लेसु, B *लेशो, P *लेयुसु, O त-
हिं कुंतलेसो, T ज्वंदलेसरो. — N omits
वल्लहराओ.

34⁹ A ततो राज्ञो, P राज्ञो, T omits. —
A स्वगतं चिंतयति.

34¹⁰ AWO माउ, B माउछंड, P माउत्यउ,
N माउसिओ, R माउस्सिओ, T मे मा-
तुओ. — A होई, B होउ, PWNOR
होइ, STU omit.

34¹¹ BW घरणी, N गहिणी. — A स-
प्पिहा, N ससिप्पहा णाम देई.

34¹² AP विभः, B omits; N राज्ञो. — P
omits स्वः.

34¹³ W वि हु, T पि. — A मम मच्छिया
होई, BWOS माउ, P माउट्टा, NR
माउस्सिआ, T माउसीआ, U माउसिच्छिआ.

34¹⁴ A विहस्याह, T omits.

34¹⁵ STU omit अहं. — B *खंडेहि, W
*खण्डेण, O खलि, NR खडि, SU के-
लि, T कलकंटेहि. — A किदा, BP
WOR कीदा, N omits, T कीडाविदा.
— A दुहि, NRSTU दुहिदे, O दुहिदु.
— A सुच्चामि, N वुच्चामि, SU उ-
च्चामि, T omits.

हा¹⁷ । एण हु विदूरभूमिं अन्तरेण वेरुलिअमणिसलाआ णिप्पज्जदि¹⁸ ।
प्रकाशम्¹⁹ । एणं तुमं कप्पूरमञ्जरी²⁰ ।

नायिका अधोमुखो तिष्ठति²¹

देवो । एहि बहिणिए आलिङ्गसु मं²² । इति परिष्वजते²³ ।

नायिका । अम्महे कप्पूरमञ्जरीए एसो पढमो पणामो²⁴ ।

देवो । अज्ज मए भेरवाणन्द तुज्झं पसाएण अपुवं संविहाणअं अ-
णुभविदं बहिणिएआए दंसणेण²⁵ । ता चिट्ठु दाव पञ्चदस दिव-
साइं²⁶ । पच्छा झाणविमाणेण पुणो णइस्सध²⁷ ।

34¹⁷ BW छि, P खु, O ह, T omits. — B सिस°, T °प्पभा. — A °गभोप्प°, B °एप्पुप्प°, P °गब्भुउप्प°, W °गब्भमंतरेण. — B omits ईदिसा-°भूमिं अन्तरेण. — A इदिसा, STU ईरिसो. — A रुपरहेहा, P रुअरेहा, WNOR रुअ°, SU सोहा. — NR add भोदि.

34¹⁸ W णो. — P हु खु, W वा, O ह, STU छि. — A विदूर°, PO विदूर°, W विदूरभूमिगब्भुप्पत्तिमंतरेण, NR वेरु- (R °हु°)लिअभूमिगब्भुप्पत्तिमंतरेण. — B वेरुहिय°, P विदूरशिलाया, O वेदूरिअ°, R वेदुलिअ°, SU वेदूरिआ°, T वेदूरोआ°, — AO °मणिसिला. — PW णिप्प- ज्जंति, SU उप्पज्जइ, T णिप्पज्जइ.

34²⁰ BO omit णं; P न, T य ह, U य हु. — B तुवं, P तु, NR तुअं. — A °जरिति.

34²¹ W अहोमुखो चिट्ठदि, NR लज्जते अधो°, T अयोमुखं.

34²² AP विभमलेखा, WSU omit देवो. — B एहि २. — APO बहिणि, B बहि- णिया, S भगिणि, T भइणि, U भइणो. — N आलिङ्गःस, R °गेसु, S °गेमि omits मं; TU °ग.

34²³ AP इत्युत्थाय. — W परिष्वजते, U प- रिष्वजति.

34²⁴ A omits. — BN अम्मो, P अंव, W अम्ह, O अम्हहे, R अज्जे, S अंहे, TU omit. — W एस कप्पू°. — B सो, S एस. — BP पढम, R पढमो, S पुडमो, T पुटमो, U पुटमो.

34²⁵ A omits देवो-संविहाणअं. — P विभ्र°, U omits. — T अम्मए instead of अज्ज मए. — O भइ° मए, S मे भेर°, B भेरवाणंदा, N °खंदपसाएण, R °नं- दप्पसादेण. — O तुज्ज, S तुह, U तु- ह. — B पसाए, S पसादेण, T पसा- देण तुह, U omits. — PW अउव्वं. — P विहाणं, STU °हारणं. — A अनुभूतं, O अणुहूदे. — AP बहिणो, B बहि- णआए, NR कप्पूरमंजरी, SU भइणिआ, T भइणीए.

34²⁶ BNR omit ता; O ता एसा. — S चि- ट्ठु. — B चवि, O दाच. — ABPWO पंचसत्त, S पंचहाइ, TU °दहाइ. — AP दिवहा, B दिवहा, WO दिवहांइ, NR दिअहाइं, SU दिअहाइ, T दीवसाइं.

34²⁷ B ज्जाणविमाणे. P झाणविमाणेण, O साण°, SU झाणेण. — P उणो, N पु-

भैरवानन्दः । जं भणादि देवी²⁸ ।

विदूषकः । राजानमुद्दिश्य²⁹ । भो अम्हे परं दुवे वि बाहिरा तुमं अहं च³⁰ ।
जदो एदाणं मिलिदं कुडुच्चं वट्टदि³¹ । जदो इमाओ दुवे वि बहि-
णिआओ³² । भैरवानन्दो उण एदाणं संजोअअरो अच्चिदो मह-
ग्घिदो अ³³ । एसा वि महीदलसरस्सदी कुट्टिणी देहन्तरेण देवी जेव³⁴ ।
देवी । विअक्खणे णिअजेदुबहिणिअं सुलक्खणं भणिअ भैरवान-
न्दस्स हिअइच्छिदा सवज्जा कादवा³⁵ ।

णो वि, R omits. — A णयस्सध. B
खइस्स, N णोःसध, SU °स्सह, T णइ-
सदि.

34²⁸ A भै वददि जा जेण यद्वणदि, P भण,
WT भणदि, S भणाइ. — TU दे°भ°.

34²⁹ B omits विदू°. — A °नमुद्दिश्याह.

34³⁰ WTU omit भो, NR भो वअस्स, T व-
अस्स. — A अस्स, S अस्से खु. — P
पुरं, W परं इत्य. — A दुवे corrected
to दुवो; B दुए, P दवे व. — A बाहै, N
बहिए, S बाहिआओ, T बाहिआ राजा,
U बाहि । रा । — S omits तुमं अहं च.
— BW तुवं, O तुअं. — OTU अ. —
NR एत्य instead of तुमं अहं च.

34³¹ A W कुडुच्चं, B कुटुच्चं, P कुटं, N कु-
दुच्चं, T कुटुच्चं, U कुडुच्चं. — STU
वट्टइ.

34³² B यदो, W omits. — A W N O R S U
इमाओ, P अमाओ, T एदो. — A W O
दो वि, B दा वि, P दो व, T दुवे दुवे,
U omits वि. — A बहिणी, B बहिणीया,
P वेहिणी, O बहिणीओ, SU भइणीओ,
T बहिणीओ.

34³³ A omits उण; P पुनः एतयो, N एदाए,
TU ताणं. — A संजोग°, B संजोवरो.

— ABPWSU अग्घिदो. — A महा-
अग्घिदो, BPW महग्घिदो, N माणिदो,
O मग्घिदो, R मणिदो, S महाविदो,
TU omit. — T omits अ.

34³⁴ T विदू° एसा. — A omits वि; W विय-
वणा, U पि. — A महियल°, B W N O R
STU °अल°, P °तल°. — Mss. °सरस्सई;
NR add अ. — A कुट्टिणि, R कुदणी,
T संभलो अ. — B omits देहन्त°-जेव;
W transposes देवी ज्जेव देहन्तरेण. —
A कुट्टिणी instead of देवी. — A
ज्जेव, P ज्येव, NR जेव्व, O ज्जव्व, STU
एव्व. — W adds वट्टदि.

34³⁵ A विभ°विचक्षणांमाह, P विभ°. — A
°हिणीं, B °वहिणिअए, P °हिणीयं, W
°वहिणिय, N °हिणीअ, O °वहिणिआए,
S °हिणिं, T °भअणिं, U °भइणिं. —
B सुलक्खणाए, P सुल्लक्खणं, O सुल-
क्खणाए. — B भणियं, P भणिया,
W भणाय. — N भैरवाणंद. — A
हिययट्ठिदा, B °इच्छिदा, P O R हि-
अअट्ठिआ, N हिअट्ठिदा, SU हिअअ-
च्छिआ, T omits. — A पुज्जा, P स-
पुज्जा, W N R सपज्जा, S पूआ, T अ-
अज्जा. — ASU काअव्वा, B कदेव्वा.

विचक्षणा । जं देवी आणवेदि³⁶ ।

देवी । राजानं प्रति³⁷ । अज्जउत्त पेसेहि मं जेण अहं बहिण्णिए एदाव-
त्थाए खेवच्छलच्छीलीलाणिमित्तं अन्तेउरं गमिस्सं³⁸ ।

राजा । जुज्जदि चम्पअलदाए कत्थूरिआकप्पूरेहिं आलवालपूरणं³⁹ ।
नेपथ्ये⁴⁰

वैतालिकयोरेकः । सुहाअ संज्ञा भोदुं देवस्स⁴¹ ।

एअं वासरजीवपिण्डसरिस्सं चण्डंसुणो मण्डलं

को जाण्णइ कहिं पि संपइ गअं पत्तम्मि कालन्तरे ।

जाआ किं च इअं पि दीहविरहं सोऊण णाहे गए

मुच्छामुद्दिअलोअण व्व णलिणी मीलनपङ्केरुहा ॥ ३५ ॥

34³⁶ BSTU omit. — A देवि, O आ° दे°.

— A adds ति भैरवानंदेन सह निष्क्रां-
ता विचक्षणा, P adds इति निःक्रांता
भैरवानंदेन सह, W adds तं कुणमि, O
adds तं कुणामि.

34³⁷ AP राज्ञी, BWSTU omit. — A रा-
जानमाह.

34³⁸ A ता भज्ज°. — B पडिउंजसु, NR
पेसिहि, O पडिण्णउंजसु. — U omits
मं. — ABP जेणाहं, W omits अहं,
STU omit जेण अहं. — AP बहिण्णिए,
W बहिण्णिए, O बहिण्णोआ, S भइणि-
आए, T भअणिआए, U बहिण्णिएआ. —
B यदावत्थाए, N °वच्छाए. — NT °ल-
छि°, O omits °लच्छी°. — A भंगेउरं
गमिस्सि.

34³⁹ B तुज्जइ, O जुज्जइ एवं, STU जुज्जइ.
— B चंपइ°, OT पंचअ°, U चंपइअ°,
N चंपलादाए, ST °लआए. — A ककु-

रिया°, W °कप्पूरसेहिं, NU कत्थूरिआ°,
T कत्थूरिकप्पूरेहि. — PNR °परिपू-
रणं.

34⁴¹ A °रेकः प्राह, P वैतालिको. — A सुह-
संज्ञा, B °संज्ञा, P only सुन्ज्ञा, WS
सुहसंज्ञा, O सुहा संज्ञा, U सुसंज्ञा. —
OSTU होदु. — O adds जदो.

35^a Mss. एदं. — BNORT °जोअ°. — A
चंदंसुणो.

35^b ABPWNORT जाणादि. — S कहिं खु,
TU वि. — ABPWNOR संपदि गदं,
T संपदि. — O यत्तेमि.

35^c Mss. जादा. — A इअं. — ST वि. —
B °विरहे, NR °विरहा. — B साजाण,
W सोऊण, NR सोएण, O णाऊण, T
सोहेण. — B णाधे. — ABPWNOR
गदे.

35^d BWNOR णिहा°. — BNR °मुद्दिद°. —
NSTU °लोअणो. — B त्य ण°
मीलन्ति°, NU मीलन्त°.

द्वितीयः ।

उग्घाडिज्जन्ति लीलामणिमअवलहीचित्तभितीणिवेसा
 पल्लङ्का किंकरीहिं उडुसमअसुहा पत्थरिज्जन्ति झत्ति ।
 सेरन्धीलोलहत्यङ्गुलिचलणवसा पट्टसहो पअट्टो
 हुंकारो मण्डवसुं विलसइ मधुरो रुट्टुट्टुङ्गणणं ॥ ३६ ॥

राजा । अम्हे वि संझं वन्दितुं गमिस्सामो¹ ।

इति निष्क्रान्ताः सर्वे² ।

प्रथमं जवनिकान्तरम³ ।

36^a A द्वि^० वैतालिकः, P omits द्वि^०; W द्वि^० पठति. — B उग्घाडं । जंति, N उ-
 ग्घाडिअंति, R उग्घाडोअंति, TU उग्घा-
 टि^०. — O 'वडही'. — B चित्तभिती-
 णवेसा, W 'चित्ति', N 'भित्ति'.

36^b SU किंकरीहिं. — BW उडु^०, ORSU
 उडु^०, N रअसमअ^०, T टटु^०. — P 'स-
 हा. — A पठरिज्जंति, B पंकरिज्जंति,
 N पठरिज्जंति, T पत्थरिज्जंति, U पत्त^०.
 — A जत्ति.

36^c A सेलंधोगंधहत्य^०, T सेलंधोलोहत्यांगुली^०.
 — S 'वलण'. — BO पट्टवादी, W पट्टसदो,

N पट्टनादो, R पट्टणादो, SU वट्टआदो,
 T वट्टअदो. — STU पवट्टो.

36^d S टंकारो, T झंकारो, U संकारो. — B
 मंडणसुं, P मंडणेषुं, NR मंडलेसुं, O मे-
 दिरेसुं, STU मंडणेषुं. — Mss. विल-
 सदि. — A मधुरो, SU मुहलो, T मु-
 हरो. — R तुट्टुट्टुं, S रुट्टुट्टुं.

36^e O ता अम्हे. — B सज्जां, O सं. — TU
 पविसामो.

36^f ABOS इति परिक्रम्य नि^०.

36^g N इति प्र^०. — PWSTU यवनिकान्तरं.

ततः प्रविशति राजा प्रतिहारी च¹

प्रतिहारी । परिक्रामितकेन² । इदो इदो एदु महाराओ³ ।

राजा । कतिचित्पदानि गत्वा तामनुसंधाय⁴ । तहिं खु अवसरे⁵

ए ढूणाहि तिलन्तरं पि चलिआ सुत्था णिअसत्थली

थोउव्वेस्सवलीतरङ्गमुअरं कण्ठो तिरिच्छि ढुओ ।

वेणीए उण आणणेन्दुभमणे लङ्गं थणालिङ्गणं

जाआ तीअ चउव्विहा तणुलआ तंसं पुलन्तीअ मं ॥ १ ॥

प्रतिहारी । स्वगतम¹ । कथं अज्ज वि सो ज्जेव सिरितालीपत्तसंचओ ता-
ओ ज्जेव अक्खरपंतीओ² । ता वसन्तवस्सणेण सिद्धिलआमि से त-

0¹ C ओ ॥ ततः. — B WRSU प्रतिहारी.

0² BO omit प्रति. — P WOST परि-
प्रति. — C परिक्राम्य, NU omit.

0³ NOR इदो once only. — BCS omit
एदु; T एत्थ, U एत्थ.

0⁴ BN omit राजा. — N कानिचित्पदानि.
— BW दत्त्वा. — B तामनुसंधाय । तां
स्मत्त्वा, U तामनुसंधाय.

0⁵ B तहिं खलु, OR जं तस्सिं क्खु, N क्खु.

1¹ C भट्ठाणाहि, W थो ठाणाहि. — B
लंतरं, C तलंतरं. — BSU, वि, T
omits. — BCPWNOR चलिदा. —
P सथा, SU वुद्धा, T उट्ठा.

1² B थोउन्विस्सलतलरंगमुदिरं, CT थोओवेस्सल,
W थोउव्विस्सल. — CPWOR मुदिरं. —
B तिरिक्खु, C तिरित्थ, P तिरित्थो, W

तिरित्थो, NOR तिरिक्ख, SU तिरिक्खि.
T थिरिक्खि. — B ढुओ, CPNOR ढु-
ओ, W ठिओ.

1³ B याणणंदुघट्ठो, W भवणो, N चलयो. —
C लभत्थणो, N लद्धत्थणलं.

1⁴ BCPWNOR जादा. — BN तीए, C
तोइ, W तोइ. — B ततरंगमुदिरंधउवि-
हा, N चउव्विध, R चउव्विआ, T चउ
त्थणविहा. — BCPWNORT लदा.
— B तस्सं, C नंसं, R तस, STU
तिसं. — BCPWOR वलन्ती, N वल-
न्ती, SU पुलन्तीए, T पुलत्थ. — B मयो,
CPW मयि, N समं, OR मय, T मई.

1⁵ N omits; S आ, U आत्मगतं.

1⁶ BO कथं, STU कथं. — B चेत्त, CP वेव,
W च्चेव, N च्चेव, OSU च्चेव, R च्चेव,

ग्गदं आवेसं³ । प्रकाशम⁴ । दिट्ठिं देदु महाराओ ईसीसिजरढाअमाणे
कुसुमाअरे⁵ ।

मूलाहिंतो परहुअवहूकणमुहं दलन्ता

देन्ता दीहं महुरिमगुणं जम्पिए छप्पआणं ।

संचारेन्ता विरहिसु णवं पच्चमं राअराअं

राउम्मत्ता रडकुलघरा वासरा वित्थरन्ति ॥ २ ॥

राजा । तदनाकर्ण्य सानुरागम्¹ ।

अत्थाणीजणलोअणाण बहला लावस्सकल्लोलिणी

णाणाविब्भमहासवासणअरी सोहग्गपालित्तिआ ।

एत्तेन्दीवरदीहिआ मह पुणो सिङ्गारसंजीविणी

जं जाआ अह वम्महेण धणुहे तिकखो सरो पुट्ठिओ ॥ ३ ॥

- T असो च्विअ. — B ताडिस्संचतु, C ताडिस्सचउ, P सिरताडसंचउ, W सिरि-
ताडोसंचउ, N सिस्तिालिसंचअ, OR ता-
डिसंचओ, S सिरिंताल°, TU °तालि°.
— N ता. — BN च्विअ, COR च्विअ, P
चेव, W च्वेव, S च्वेअ, T विअ, U वेअ.
1⁵ B ता वि वसंतवस्सणेण, O °वम्हणेण. —
B सिटिलयाइमि, C सिठल°, P सि-
त्थिल°, N सिल°, SU सिटिलेमि,
T सिःटिलेमि. — NT omit से. — B
तदगा. STU तगाअं. — B reads हिद-
आवज्जं and omits all that follows
as far as सा रयणमयी iv. 19⁶⁵; C
हिययखेवं, P हिययदुक्खं, WSTU मा-
णसं, N तगादमावेसं, OR हिअआवेसं.
1⁶ CWNORS देउ. — C ईसोस, T ईसिस. —
CPORU जरठा°, N जरठठा°, T जरगाअं.
— C कुसुमायुरंमि, PWNSU °माअरंमि.
2^a W परहुद°. — P °बहु°. — T °कंटमुहलंतो.
2^b C दिंतो, NS दंता. — CP दोहिं. — S

- महिरिम°. — SU जप्पिए, T जप्पये. —
N छप्पिआणं.
2^c C सिंचरिंता, PRS °रंता. — CW किं-
चिरायं, NOR किंचराअं.
2^d C राउमत्ता, P राओमत्ता. — CP °हरं,
WO °हरा, R °हए, U °घरं. — N
वस्सारा. — C विट्ठरंति, N वित्थरति.
2¹ CP omit राजा. — COR तदाकर्ण्य, P
तदेतदाक°, N तदेवाक°. — W पुनस्ता-
मनुसंधाय सा°, S omits सा°.
3^a C अट्ठाणी°, N अत्थाणा°. — PTU ब-
हुला. — PNU लाअस्स°.
3^b CWOR लोलाविब्भ°, SU °विब्भमभंगि°.
— C °णयरा. — S सोभग°. — C
°पालट्टिया, P °पालिध्वया, W °पालिट्टिया,
N °पारिक्किआ, OR °पालंकिआ, SU °लित्तआ.
3^c PS णेतं°, NU णत्ते°, T णेतंति°. — PSTU
पुरो, N उणो. — P °संजीवणी, N सिं-
गासंजीअणी.
3^d CPWNORT जादा. — P हअ, N तह.

सोन्मादमिव¹ । दंसणकवणादो पहुदि कुरङ्गच्छी²
 चित्ते पहुट्टइ ण खुट्टइ सा गुणसुं
 सेज्जाइ लोट्टइ विसट्टइ दिंमुहेसुं ।
 बोलम्मि वट्टइ पअट्टइ कव्वबन्धे
 झाणे ण तुट्टइ चिरं तरुणी तरट्टी ॥ ४ ॥

अवि अ¹ ।

जे तीअ त्रिकखचलचक्खुतिहाअदिट्टा
 ते कामचन्दमहुपच्चममारणिज्जा ।
 जेसुं पुणो णिवडिआ सअला वि दिट्टी
 वट्टन्ति ते तिलजलञ्जलिदाणजोग्गा ॥ ५ ॥

सस्मरणमिव¹ । अवि अ² ।

- CWNORU मम्महेण. — STU धणुए. — CWN संधिदो, POR पुं-खिदो.
 3^c C दंसणलकवणादो, W *कवणादो कुरंगळोए, S सा कुं.
 4^a C वहुट्टदि, P वहुट्टदि, W चहुट्टदि, N वि-लुट्टदि, O विहुट्टदि, R चिहुट्टदि. — CNOR खुट्टदि, P पुट्टदि, W हुट्टदि, SU तुट्टइ, T दुट्टइ. — CNU गुणसुं.
 4^b P सज्जइ, NSTU सेज्जासु. — CPW लुट्टदि, NOR लोट्टदि. — CWNOR विसट्टदि, P विसप्पच्चि, R विसददि, T विसप्पइ. — CNORTU *मुहेसुं.
 4^c CPWNO वट्टदि, R वददि. — CPWNOR पअट्टदि, SU पव*, T विवट्टइ.
 4^d CR जाणे, S झाणोसु, U जाणोनु. — SU omit ण. — CWOS तुट्टदि, P तुट्टदि,

N तट्टदि, R ठोट्टदि, T दुट्टइ, U ति-ट्टइ. — OR तलुणी. — W तरळो.

4¹ CW omit. — SU अवि अ पोणत्थणोए, T पणत्थणए.

5^a W तोइ, SU तोए, T तअ. — T *नि-भाअदिग, U *तिभाअ*.

5^b O *वन्दमहुपुंचम*. — STU *बाहणिज्जा.

5^c The line in P twice. — C जेसं, P जेसुं and जेसि, W जेसिं, N जिसु. — C णिवडिआ, PWNOR *दा. — P स-पुणो and सयला. — N च, S अ in-
 stead of वि.

5^d C वट्टदि. — W *दाणु*.

5^{1,2} U omits. — C संस्मरं । अवि य, P अपि च । सस्मरणं, WN संस्म*. — PO RST omit इव. — OR omit अवि अ.

अग्गम्मि भिङ्गसरणी णअणाण तीए

मज्जे पुणो कढिअदुद्धतरङ्गमाला ।

पच्छा अ से सरइ तंसणिरिक्खएसुं

आअण्णकुण्डलिअचावहरो अणङ्गो ॥ ६ ॥

विचिन्त्य¹ । चिराअदि वअस्सो² ।

प्रविश्य विदूषको विचक्षणा च परिक्रामतः³

विदूषकः । अइ विअक्खणे सव्वं सच्चं एदं⁴ ।

विचक्षणा । सव्वं सच्चदरं⁵ ।

विदूषकः । णाहं पत्तिआमि जदो परिहाससीला खु तुमं⁶ ।

विचक्षणा । अज्ज मा एवं भण⁷ । अण्णो वक्करकालो अण्णो कज्जविआ-
रकालो⁸ ।

विदूषकः । पुरो ऽ वलोक्य⁹ । एसो पिअवअस्सो हंसो विअ मुक्कमाणसो करी

6^a U omits verse 6. — C मगम्मि. — N
मिंग°. — C णयणाय.

6^b ST उणो. — C कथिद°, P गेठिद°, WO
कठिद°, NR कठिद°, S घटिददुस्सरंग°,
T घटीअ°. — N तरंअ°.

6^c C पछा इ दे. — ST omit से. — CPW
NOR सरदि, ST संचरइ तिस°. — C
निरिक्खदेसुं, PWNORS देसुं, T देसुं.

6^d CPWN मंडलिद°, OR कुंडलिद°. —
NOR धरो.

6^e C omits, W वि° विदूषकं प्रति.

6^f C omits. — P विरयदि, WOR चिरअ-
दि, N कथं विरअअदि प्पिअवअसो.

6^g C विदूषकः प्रविश्य विदूषको, OR वि° प्र°,
STU ततः प्रविशति. — PSTU omit
परि°.

6^h W अय, TU अवि. — NO सच्चं सच्चं,
STU omit सच्चं. — PW add कण्ठ-

रमंजरीए महाराय (P °जे°) संनिहं (W
°हिदा) पेसिदा (P °या) तुमं ति (W
omits ति).

6ⁱ N सच्चं. — CP सच्चतरं, WORSTU
°भरं.

6^j C अहो वियक्खणे नाहं, P णो हं. — C
पदिज्जामि, P पत्तिज्जामि, W पति-
ज्जामि, N पडिक्खेमि, OR पत्तिज्जामि,
SU पच्चेमि, T पतिअमि अदो. — W
°लीला. — N क्खु, OR सि, CSTU
omit. — C omits तुमं; W तुवं.

6^k PSTU ए° मा. — W एव, NORSTU
एव्वं.

6^l C चक्कोराकालो, and omits the rest;
PWRs वक्कर°, N वक्करुत्तिकालो, O व-
क्कर°, TU वक्ककालो. — P कज्जावदार°,
W कज्जावयार°, N कज्जकालो, SU क-
ज्जालाव°, T कज्जलाह°.

6^m OR पुरतो. — WOR विलोक्य.

विअ मअक्वामो मुणालदराडो विअ घणघम्ममिलारो दिणदि-
खदीवो विअ विअलिदच्छाओ पभादपुस्सिमाचन्दो विअ पराडुर-
परिक्खीणो चिट्ठदि¹⁰ ।

उभो । परिक्कम्य¹¹ । जअदु जअदु महाराओ¹² ।

राजा । वअस्स कथं पुणो वि विअक्खणाए मिलिदो सि¹³ ।

विदूषकः । अज्ज विअक्खणा मए सह संधिं कादुं आअदा¹⁴ । किदसं-
धीए ताए सह मन्तअन्तस्स एत्तिआ वेला लग्गा¹⁵ ।

राजा । संधिकरणस्स किं फलं¹⁶ ।

विदूषकः । एसा अहिमदजणप्पेसिदलेहहत्था जं विअक्खणा आअदा¹⁷ ।

राजा । गन्धं सूचयित्वा¹⁸ । केदईकुसुमगन्धो विअ¹⁹ ।

6¹⁰ P एस्. — T omits हंसो, P विअ. —
CSTU मद°, W मयजल°. — C मुणा-
ण°, P मुणालिया°, T विणालः. — W
ख, T वि. — N °मलिणो, S घम्ममि-
लाभमाणो. — COR °दीओ, P °दीवउ,
N नदिणदिओ, T °दिओ. — S omits
विअ. — C विअलित°, PWNOR विअ-
लिअ°, SU विलुलिअ°, T लुलिअळावो. —
C पभाय°, P पहाय°, N प्पहाद°, SU
पहादसमअपु°, T पभादसमअपु°. — C
अपंहुरपरिक्खारो, S परिक्खामो, TU °प-
रिक्खामो. — STU चिट्ठइ.

6¹¹ C तत उभे, PNOR उभे. — C परिक्का-
मतः, PW परि° उपसृत्य च.

6¹² O जअदु once only, R जअ once only,
SU जेदु once only, T जेदु २.

6¹³ C राजा । को सि instead of this sen-
tence. — P omits राजा. — U भो
वअस्स. — PSU कहं, WN कहिं, T

कह. — PN पुण, S उण, U पुरा. —
PWNSTU omit वि. — N मीलदो.

6¹⁴ CORSTU omit भज्ज. — STU omit
सह. — N कादुकामा. — CW °गदा.

6¹⁵ OR किअ°. — CO समं तीए, PN
इमीए, W एदाए, R तीए समं मंतस्स. —
C मं° मम. — W एदा. — ST गआ,
U गदा.

6¹⁶ C राजा तं वक्तीति. — W °कारणस्स,
N °कलाणस्स, T °कलणस्स.

6¹⁷ N omits. — CSTU अमि°. — CW
°पेसिदा°, OR °पेसिआ°, ST °पेसिअ°. —
R omits छं वि°. — C वियक्ख.
Here ends fol. 2; fol. 3 is wanting;
fol. 4 begins विओए see ii. 9°. —
W वियक्खणागदा.

6¹⁸ N omits, STU omit गं° सू°.

6¹⁹ POSU केअई°, N केअइ°, T केअर°. —
N adds आअळदि, OR आआदि.

विचक्षणा । केदईदललेहो एसो मह हत्ये²⁰ ।

राजा । महसमए कथं केदईकुसुमं²¹ ।

विचक्षणा । भेरवाणन्ददिखमनप्यहावेण देवीए भवणुज्जाणे केदईल-
ट्टीए एक्को दाव पसवो दंसिदो²² । तस्स दलसंपुडेहिं अज्ज हिन्दो-
लअप्पभञ्जणीए चटुत्थीए हरवल्लहा देवी देवीए अच्चिदा²³ । अस्सं
च दलसंपुडजुअलं उण कणिट्ठबहिणिआए कप्पूरमञ्जरीए पसादी-
किदं²⁴ । ताए वि एक्केण दलसंपुडेण भअवदी गोरी जेव अच्चिदा²⁵ ।
अस्सं च²⁶

केअईकुसुमपत्तसंपुडं पाहुडं तुह सहीअ पेसिअं ।

एणणाहिमसिवस्सोहिणा जं सिलोअजुअलेण लज्झिअं ॥ ७ ॥

6²⁰ P only Sanskrit. — N केअइ°, OR
केद(O °अ°)ईकुसुमदललेहो ज्जेव्व, STU
केअईकुसुमलेहो. — NSTU omit एसो.
— W adds चिट्ठिदि.

6²¹ P म° व हु कहं, WOR म° किं. N म°
कुदो, STU कहं म°. — ST add वि.
— PORSU केअई°, N केअइ°, T के-
अर°. — PW °कुसुमं, N °माई.

6²² W °विस्सस्स° instead of °दिस्स°, STU
omit. — P °तंतप्पभावेण, W °तंतप्प-
हाएण, OR °प्पहाएण. — NO देवी,
R देई. — O भमणुज्जाणे. — PNOR
SU केअई°, W केअइ°, T केअर°. —
P क्को. — STU omit दाव. — P
एसवो, OR पसओ. — SU दंसिओ.

6²³ N तस्स वि, OR ताए; PN add तोए. —
PW दोहिं दल°. — N अज्जुतए, ST
omit. — P हिंदोलण°, W हिंदोलयप-
भंजणी, N °लप्पवचणीए, O हिंदोलण,
R हिंदोलण, S हिंदोलोअंअट्टमाणाए,
T हिंदोलअंअट्टमाणाए, U अंदोलिअम्मि

पअट्टमाणाए. — PWORD चउत्थीए,
N चउत्थिए, SU चउट्ठीए. — W
°वल्लहाए. — STU omit देवो. — W
देवोए देवो. — POR omit देवीए.

6²⁴ TU अ. — ORS °जुअं, SU केअईकुसु-
मसंपुड°, T केअरकुसुमदलसंपुट°. — PW
पुण, STU omit. — N कणिट्ठाए
बहिणीआए, ST °भइणीए, U °बहिणीए.
— S पदसादी°. — PW °कदं.

6²⁵ PWNOR तोए, TU तए. — N omits
वि-खरपवण see ii. 14^b. — U omits
वि. — O भवअदी, SU °वई. — OR
गोरि. — P छेव, W च्चेव, OR ज्जे-
व्व, STU omit.

7^a PWR केदई°, O केदट्टी°, T केअर°. —
WR °कुसुमं, ST °कुसुमसंपुडं, S adds
ताए, TU तए. — P पाहुडं, OR पाहुअं तुअ.
— P सहीइ, W सहीए, STU समीवे.
— P जं कदं, WORSTU पेसिदं.

7^b P तं, T गं. — STU सुलोअ°. — PW
OR लंकिदं. T लंभिअं.

इति लेखमर्पयति¹राजा । प्रसार्य वाचयति² ।

हंसिं कुङ्कुमपङ्कपिञ्जरतणुं काञ्चणं जं वच्चिओ

तन्मत्ता किल चक्रवाअघरिणी एस त्ति मण्णन्तो ।

एअं तं मह दुक्कअं परिणअं दुक्खाणं सिक्खावणं

एक्कत्थो वि ण जासि जेण विसअं दिट्ठित्तिहाअस्स वि ॥ ८ ॥

द्विस्त्रिवांचयित्वा¹ । एदाइं ताइं सवणरसाअणाइं अक्खराइं² ।विचत्तणा । दुदिओ उण मए पिअसहीए अवत्थाणिवेदओ कदुअ
सिलोओ लिहिदो एत्थ³ ।राजा । वाचयति⁴ ।

सह दिअहणिसाहिं दीहरा सासदण्डा

सह मणिवलएहिं बाहधारा गलन्ति ।

तुह सुहअ विओए तीअ उच्चिञ्चिरीए

सह अ तणुलआए दुब्बला जीविआसा ॥ ९ ॥

विचत्तणा । एत्थ जेव एदाए अवत्थाए मह महल्लबहिणआए सुल-

7¹ W लेखं समर्पयति.7² STU राजा गृहीत्वोद्वेष्ट्य वाचयति.8^a P हंसी. — P °तणुं. — PWOR वं-
चिदो.8^b SU °भट्टा, T लम्भटा. — W °घरणी, R
चक्रवालचरिणि. — S एसे.8^c Mss. एदं, S तं एदं. — T मम. — PW
OR दुक्किदं, S दुक्किअं. — PORSTU
°णदं, W °णिदं. — S °वअं, TU °पअं.8^d OR विसए. — PW दिट्ठो. — P °म-
हायस्स but below °तिहागस्स, W °त-
हायस्स, OR °तिहाआण (R °णं), S
°त्तिआअस्स, T °भागस्स, U °भाअस्स.8¹ W राजा द्विस्त्रि वाचयता विदूषकः, O रा-
जा द्वि, STU इति द्वि वांचयति.8² T एताइं. — STU omit ताइं. — PW
OR मअणरसाअणक्खराइं.8³ POR दुदोओ, W दुविउ, T उदोवो. —
SU मए उण. — P कडुय. — W सि-
लउ, SU सुलोओ. — W लिहिदा.9^a S एसह. — W दिवस्स. — T दिहणी-
सास, O °दंडो, S सा.9^b OS °वलएहि, T मणीवलयेहिं.9^c ORSU सुहअ तुह. — PW विउए. —
C तोइ, WSU तोए, T तिए. — C
उच्चंबरीए, P उच्चिंबरीए, W उच्चिंविरीए,
O उच्चिंविरीए corrected to उच्चेदंरीए,
R उच्चिंविरीए, SU उत्तम्मिरीए, T उत्तमलोए.9^d CPWORTU °लदाए. — CPWORT
जीविदासा.

क्वणाए ओलगाविआए भविअ सिलोओ किदो तं महाराओ
मुणादु¹।

णीसासा हारलट्टीसरिसपसरणा चन्दणुच्चोडकारी

चणो देहस्स दाहो सुमरणसरणा हाससोहा मुहम्मि ।

अङ्गाणं पण्डुभावो दिअहससिकलाकोमलो किं च तीए

णिच्चं बाहप्पवाहा तुह सुहअ कए होन्ति कुल्लाहि तुल्ला ॥ १० ॥

राजा । निम्बस्य¹। किं भणीअदि कइत्तणेण तुह जेट्टबहिण्णिआ खु एसा²।

विदूषकः । एसा विअक्वणा महीदलसरस्सदी³। एदाए वि जेट्टबहि-
णिआ तिहुवणसरस्सदी⁴। ता एदाहिं समं पाडिसिद्धिं ण करिस्सं⁵।

9¹ C वि पुनराह, POR वि विहस्य. —

WOR इह. — P येव, OR ज्जेव्व,

STU एव्व. — CPSTU omit एदाए.

— C वल्लहवहिणीयाए, P जिट्टबहिणी-

याए, OR जेट्टबहि⁶, STU वसंतरबहि-

णीआए (T भइअणीए, U बहिणीए).

— C ओलगाविआ, P ओलगाविआए,

W उलगभवीया, O उल⁷, R उगाविआए,

S ओलगाविआ, T आदेसंकरणीए. — OR

हुविअ. — CW सिलोओ, STU सु⁸. —

C कुदो, PWO कदो, SU कओ. — C

मुणोदु. P मुणदु, W मुणोदु. — STU

सु⁹म¹⁰. — OR add पठति.

10^a S णीसासा. — C हारवल्लीसरसियसरणा,

W जट्टीसरिसपसरणा, O ससरिस¹¹, SU

हारवल्ली¹². — C चंदणोच्चाट¹³, P चंद-

णुचोड¹⁴, ORSTU चंदणुच्चेअ¹⁵. — STU

आर¹⁶.

10^b PO चंदो. — C सुमरणसरसा, W समर¹⁷,

U सुमरविसरणा.

10^c W भाउ. — CP दिवस¹⁸. — S करा¹⁹.

— WSU कोमला. — W किं चि.

10^d C निभच्चा, P निभिच्चा, T णीव. —

C बाहवाहा, P वाहवाहा. — R तअ.

— STU सु²⁰ तुह. — CPWO कदे,

ST किए. — O हिंहीति. — W कु-

ल्लाह, OR कुल्लाभ.

10¹ C निःम्वस्याह, PW निःम्वस्य.

10² CRT भणइ, PWOSU भणइ. — CP

कवित्तणे, W सुकयत्तणेण, OR सुकइत्तणेण,

T कइत्तणेणावि; SU add वि. — OR

तुअ. — C बहिणीया, W विहिणीया,

S भइणी, TU जेट्टा बहिणी. — COR

omit खु. — CPSTU सा.

10³ STU omit एसा. — COR महिअल²¹,

PWSTU महोअल²². — Mss. here

and in the following line सरस्सई.

10⁴ S दाए, T एव्व एव्व एदाए. — CSTU

omit वि; W उण. — C बहिणीया,

PW बहिणी, STU भइणी सुलक्खणा.

— CPWR तिहुअण²³, O तिहुअणसर-

स्सइ adds ति, R adds ति.

10⁵ OR एआहिं, STU एदाए समं. — T प-

हिं. — P सिद्धि.

किं उण पिअवअस्सस्स पुरदो मअणाअल्लअं अत्तणो उड्देहिं अ-
क्खरेहिं णिवेदेमि⁶।

विचक्षणा । पढ⁷ । एदं सुणीअदि⁸।

विदूषकः ।

परं जोणहा उणहा गरलसरिसो चन्दणरसो

खअक्खारो हारो रअणिपंवणा देहतवणा ।

मुणाली बाणाली जलइ अ जलहा तणुलआ

वरिट्ठा जं दिट्ठा कमलवअणा सा मुणअणा ॥ ११ ॥

राजा । वअस्स तुमं पि थोएण चन्दणरसेण समालम्भणीओ सि¹। ता
कधेहि तग्गदं कं पि वुत्तन्तं²। अध अन्तेउरं णइअ देवीए किं किदं
तिस्सा³।

विदूषकः । विअक्खणे किं किदं⁴।

10⁶ CPW पुण. — C वयस्सस्स, P *वस्सस्स, WR *वअस्स. — CSU omit पुरदो.
— C मयणालसस्स अवत्थं, P मयणाल-
सस्स, WOR मअणावत्थं (O *त्थअं),
SU म* उट्ठिसिअ. — C अण्णणो. —
COR T उच्चिदेहिं, P उच्चिदेहि, W उ-
च्चिदेहं. — C अक्खरपंतोहिं णिवेदेहि, P
अक्खरेहिं अवत्थं किं पि णिवेदेयेमि.

10^{7, 8} U omits, C राजा. — PW पढइ, RS
पठ. — P एद, ST एव्वं संपदं.

11^a ST वि* पठति, U विच* पठति. — T
वरं. — W omits उणहा.

11^b CPW खरं खारो, ORST खद*, U मद*.

11^c C मुलाणा. — OR जलदि. — CP व.
— CPWORT *लदा.

11^d C गदा दिट्ठिठ्ठिणं सरससमहोजत्ततणुए.
— STU तणिट्ठा जं दिट्ठा क* दोहण-
अणा.

11¹ C राजा तमाह. — OR णं instead of
वअस्स. — PW ता तुमं, OR तुअं. —
ST वि. — C थ थोवेण, W थोवेण,
TU थोवेण, S omits. — WOR *र-
सेण थ. — CW समालिहज्जसि, P
*लहिज्जसि, OR *लहिस्ससि, S *लंभणि-
ज्जो सि, T समलंभणीओ सि, U *लि-
त्तो सि.

11² CW कहसु, P काधसि, O कहंहेहि, RSTU
कहेहि. — C तगातं, O तगादे, STU
तगाअं. — CPWORSU किं. — STU
वि. — C वित्तं, PW वत्तं, T उत्तंतं.

11³ P अज्ज, SU अह, T अह अ. — CW
अन्तेउरे. — C तोए देवीए. — CPR
कदं, O कदे. — C सुंदरीए, SU
तिस्स.

11⁴ PU omit. — C विदू* विचक्षणांमाह ।
वि* कधहि किं. — COR कदं. —

विचक्षणा । देव मज्जिदा टिक्किदा भूसिदा तोसिदा अ^६ ।

राजा । कथं विअ^६ ।

विचक्षणा ।

घणमुवट्टिअमङ्गं कुङ्कुमरसपङ्कपिञ्जरं तिस्सा ।

राजा ।

रोसाणिअं फुडं ता कञ्चणपञ्चालिआरुवं ॥ १२ ॥

विचक्षणा ।

मरगअमञ्जीरजुअं चलणा से लम्भिआ वअंसीहिं ।

राजा ।

भमिअमहोमुहपङ्कअजुअलं ता भमरमालाहिं ॥ १३ ॥

विचक्षणा ।

राअसुअपिच्छणीलं पटंसुअजुअलअं णिअत्था सा ।

राजा ।

कअलीअ कन्दली ता दरपवणपणोल्लिअदलग्गा ॥ १४ ॥

OR add कहेहि, T adds ति देवो विचारेदि.

11⁵ C विचक्षणा राजानमाह. — WS omit देव; OR देव, T देव. — CPWOR मंढिदा, T मंजिदा टिक्किदा भूमिदा. — P omits तोसिदा; S दो, U दोसिदा. — C omits अ.

11⁶ C राजा तामाह. — CP कथं, STU कथं. — P omits विअ; W वियक्खणो.

12^a W omits विच. — P 'व्वट्टिद', W 'व्वट्टिद', O 'व्वदिद', R 'व्वदिद', S खणमुव्वत्तिअ, U 'व्वत्तिद'. — CSU omit 'पंक'. — S 'पंकिलंकिदं, T 'पिंजले, U 'पिंकिदंकिदं. — CS तिस्स.

12^b C अयेति श्रुत्वा राजाह. — T उज्जलंकिदं. — C कुडं, P फुटं, OR परं, T पुडं. — U दा. — C कञ्चणमियबालि-

यारुपं, PW कञ्चणमयबालियारुवं, OR 'मअबालिआएतंरुवं, U 'रुव्वं. — Read कञ्चणबाउल्लिआरुवं?

13^a C 'युयं, T मरंगभरंजोरेहिं. — WORSTU चरणा. — PT लंभिअ. — CSTU व-अस्सोहिं, P वेयंसीहि, OR वअस्साहिं.

13^b SU 'पंकज'. — C भमलमालाहिं, WOR 'मालाए.

14^a C पुनर्विचक्षणा । रायसूय'. — WS 'पिंठ'. — P 'जयलक. — C णियट्ठा, PSTU पिणद्धा, OR णिवसिआ.

14^b CPWOR कअलीए, S ता राजकेलि, T कदलीए, U राअकेलि. — W कंदलया, SU कदली, T कंदलि. — SU omit ता. — CPWOR खरपवण'. — OR 'पलोल्लिअ', N begins here again ल्लोल्लिअगिमदला. — U adds सा.

विचक्षणा ।

तीए णिअस्रफलए णिवेसिआ पोम्मराअमणिकच्ची ।

राजा ।

कच्चणसेलसिलाए ता बरिही कारिओ णट्टं ॥ १५ ॥

विचक्षणा ।

दिस्सा वलआवलीउ करकमलपओट्टणालजुअलम्मि ।

राजा ।

ता भणहं किं ण रेहइ विवरीअं मअणतोणीरं ॥ १६ ॥

विचक्षणा ।

कण्डम्मि तीअ ठविओ छम्मासिअमोत्तिआण वरहारो ।

राजा ।

सेवइ ता पंतीहिं मुहअन्दं तारआणिअरो ॥ १७ ॥

विचक्षणा ।

उहएसुं वि सवणसुं णिवेसिअं रअणकुण्डलजुअं से ।

राजा ।

ता वअणवम्महरहो दोहि वि चक्केहि चङ्कमिओ ॥ १८ ॥

15^a C पुनर्विचक्षणा. — P ताए. — N णि-
अंवलफ°. — C °फलहे. — N णिएसिआ.
— CN पम्म°, PORSTU पंच°, W
पोम°.

15^b CW ब° ता, PWN बरही, STU बहि-
णो. — NRS णच्चं, O णच्चे.

16^a C पुनर्विचक्षणा. — P दिस्सायो रयणवल-
यावलीओ तिस्सा पउट्टदंडेसु. — CW व-
लयालीओ (W °लिउ), NOR °आवलि-
ओ, S °आवरओ, T वलिआवलीवो, U
°लीओ. — COR °पउट्ट°, W °पउठ°.

16^b C भरियं तूणारजुयलं सरेहिं ता मणयदेव-
स्स ॥ १६ ॥ त भणह... , P ता भा-
मियमयणसरा ट्टिटा सुतोणीरुबंधजुया, ST
ता भाविअमअणसराहिंअतूणारिबद्धभुआ,
U ता भाविअमअणसरापरिअतूणारिबद्धभु-

जा. —. WN भण. — W किं न हि,
N किं णु हु. — C सोहइ, N रेइइ
विवरीअं, O तिवरीअं. — NR °तूणीरं,
O °तूणिरं.

17^a CWNORST तीए, U ए. — W ठवि-
दो, N ठठविदा, T टाविओ. — C स-
म्मासिय°, W छम्मासय°, N छम्मासिअं°.

17^b STU ता से°. — C मुहइदुं, W °चंदं.
— C तारिया°.

18^a N विट्ठ. — C उभयेसुं, P उभएसु, W
उहएस, N उहए, OR °सु, S अह दोसुं,
T विहवेसुं, U अवहेसुं. — CSTU
omit वि. — N कणोसु, T सवणोसु. —
C णिवेसिदं रयणकुंडलं तीए. — W °कुं-
डलु°. — T °जुअलं से.

18^b W तो. — WNRU °मम्मह°. — CNORS

विचक्षणा ।

जच्चञ्जणजणिअपसाहणाइं तीए कआइं णअणाइं ।

राजा ।

ता उप्पिउ णवकुवलयसिलीमुहो पञ्चबाणस्स ॥ १९ ॥

विचक्षणा ।

कुडिलालआण माला णिडाललेहग्गसङ्गिणी रइआ ।

राजा ।

ता ससिबिम्बस्सोवरि वट्टइ मञ्जाउ सारङ्गो ॥ २० ॥

विचक्षणा ।

घणसारतारणअणाइ गूढकुसुमुच्चओ चिहुरभारो ।

राजा ।

ससिराहुमल्लजुञ्जं ता दंसिअमेणणअणाए ॥ २१ ॥

विचक्षणा ।

इअ देवीअ जहिच्छं पसाहणेहिं पसाहिआ कुमरी ।

- TU दोहिं. — N विअ, STU omit
वि. — CWNORT चक्केहिं. — CW
‘मिदो, N ‘मिल. T चकलीओ.
19^a C अञ्जणपसाहणाइं. P जच्चजणणियपसह-
णाइं. N अञ्जणजणिदप्पसाहणानि, OR
‘जणिद’, SU अच्चञ्जणजणिअपसाहणम-
णहारिणी, T अच्चञ्जणअपसाहणमणहारि-
णी. — C जायाइं तीए, P जायाइं तीय,
N जाअइं तीए. — STU omit क.
19^b NOR omit ता. — C उप्पिय, P उ-
प्पंति, WO उप्पणे, N उप्पंतिआ, R
उप्पणे, STU कुप्पइ. — C णवकुलय-
सिलीमुहमुह, P णवकुवलयसिलीमुहे, W
णवकुवलयसिलिमुहे, NOR ‘मुहे, U ण-
वकुलअ.
20 U omits.
20^a C कुडिला, P कुटिला, T कुडिलाअलआ-
ण. — C णिडाल, PW ललाट, T

- णिडालेहमासंगीणी. — WOR ‘लोलमा’,
N ‘फलअग’. — W रईया.
20^b C तं. — O वडइ, ST चिट्ठइ. — CO
मञ्जाउ, P वञ्जाइ, N omits; S मञ्जाइ,
T मञ्जहिणी. — NOR कसणसारंगो.
21^a N omits विच. — CORTU ‘णअणाए,
W घणसारमंजरीए, N ‘णआणाए, S ‘ता-
रअणा. — C फुल्लेहिं रंविओ, P ‘सुमुच्च-
ईउ, W रुढकुसुमुच्चउ, N ‘कुसुमुक्को.
OR णिगूढकुसुमोच्चओ, S गुंभिकुसुमं-
चिदो, TU गम्बकुसुमंचिदो. — P वि-
उर, O चिट्ठर, NSTU चित्ठर.
21^b CN ‘जुञ्जं, O ‘जुञ्जं. SU ‘जुच्चं. — C
विय, P व, W वं, NOR omit; T तं.
— CPN दंसिअं ए, W दंसिदं ए, OR
पदंसिअं ए, TU दंसिद.
22 T omits.
22^a PS इइ. — CPNORSU देवीए, W

राजा ।

ता केलिकाण्णमही विहूसिआ सुरहिलच्छीए ॥ २२ ॥

विदूषकः । देव इदं परमत्थं णिवेदीअदि¹ ।

जिस्सा दिट्ठी सरलधवला कज्जलं तीअ जोग्गं

जा वित्थिस्सत्थणकलसिणी रेहए तीअ हारो ।

चक्काआरे रमणफलए को वि कञ्चीमरट्टो

जिस्सा तिस्सा पुणु अ भणिमो भूसणं दूसणं च ॥ २३ ॥

राजा । पुनस्तामनुसंधाय¹ ।

तिवलिवलिअणाहीबाहुमूलेसु लग्गं

थणकलसणिअच्चाडच्चरेसूससन्तं ।

जलणिविडमिमीए लएहअं एहाणपोत्तं

पिसुणइ तणुलट्ठीलङ्गिमं चङ्गिमं च ॥ २४ ॥

- देवीइ. — C जहित्थं, P जहित्थिय, W जहित्थिय, N जहित्थियसा, R प-
साअणेहिं, SU पसाह्णपसाहिआ. — C
NOSU कुमारो. — SU add सा.
- 22^b S विभूसिआ, U विभूसिदा. — C *लको-
णं. S सुरभि, U कुसुमलच्छोए.
- 22¹ C विदूषको राजानमाह, WS विचक्षणा.
— SU omit देव. — COR एदं, U
इमं. — C परत्थं. — P णिवेदियदि,
WOR विखखोअदि, N विणविअदि,
STU णिवेदेमि.
- 23^a C जासा, OR जेसा, S जाए, U जसा.
— COR सअलधवला, P सरवा, WTU
तरल. — CW तीइ, STU तीए,
- 23^b C कट्ठिचायणकलसिणी, W विठ्ठिच, N
वित्थिस्सायणअलसिरी, SU *अलसिणी.
— C सोहए, N सोअए, T रोहए. —
CW तीइ, SU तीए, T तिह हरो.
- 23^c STU *ते. — POR *फलहे, N जहख-
फलए, STU *फलओ. — W *रमट्टो, O
कंचोरट्टो.
- 23^d CNSU जसा. — U तसा. — CPOB
पुण, NSU उण. — CW पभणिमो, P
पत्तणिमो, N पि भणिमो. — C व्य, PN
अ, SU वा.
- 23¹ C राजा कर्पूरमंजरीमनुसंधायाह. — NS
omit पुनस्.
- 24^a N *ललिअ, ORS *वलअ, U *वणअ.
— W *मूलमि.
- 24^b C घण. — NST *अलस. — T *णि-
अंबादुंबरे. — W *रेसूससंभं, N *रेसूक्ख-
सत्तं, OR *रेसूस्स, S *संति, T ऊससंतं.
- 24^c P *णिवड, TU *णिविड. — STU
*ममीए. — W णयहयं, OR सयहअं, SU
तखअं, T सोदसव्वालं. — ORSTU *वत्थं.
- 24^d CPWNOR पिसुणदि. — WORT *ल-

विदूषकः । सक्रोधमिव¹ । भो मए सवालंकारालंकिदा वसिदा² । तुमं उण
जलविलुत्तप्पसाहणं जेव सुमरसि³ । ता किं ण सुदं देवेण⁴ ।
णिसग्गचङ्गस्स वि माणुसस्स सोहा समुम्मीलइ भूसणेहिं ।
मणीण जच्चाण वि हीरणहिं विहूसणे लग्गइ का वि लच्छी ॥ २५ ॥
राजा ।

मुद्धाण णाम हिअआइ हरन्ति हन्त
णोवच्छंक्रमणगुणेण णिअच्चिणीओ ।

छेआ पुणो पअइचङ्गिमभावणिज्जा

दक्खारसो ण महुरिज्जइ सक्कराए ॥ २६ ॥

विचक्षणा । जधा देवेण आदिट्ठं¹ ।

थोराणं थणआणं कणकलिआलङ्गीणं अच्छीणं वा

- ढो, U 'जट्टो'. — COR 'चंगिमं लं-
गिमं च, P 'चंगोमत्तं लहुत्तं, N 'लंगिमं
चंगिमं च, SU 'लंगिमं तुंगिमं च, T
'लंगिमं तुंगिमं च.
24¹ T omits विदू. — C सक्रोधमाह.
24² T भो वअस्स. — STU मए सा तरट्ठो.
— C सवालंकिदा, P सच्चालंकिदा, W
सव्वालंकिदा, N सव्वालंकारसहिदा, OR
सव्वाभरणालंकिदा. — W वसिदा.
24³ N तुअं. — CPW पुण. — C 'लुत्तसो-
हणा, P गहाणविलुत्तप्पसाहणं, S 'लुलिअप,
T जललुलिअपसाणा, U 'लुलिआ. —
CW ज्जेव, P ज्येव, NR जेव्व, O ज्जे-
व्व. S omits; TU एव्व. — W सम-
रिसि, N लुमरसि; P adds से.
24⁴ T सुणिदं.
25^a N रिगसणचंगंस्स हि. — Mss. 'मोलदि.
25^b N मणीण सुत्ताण. — P 'एहि, W वि
कंचणेण, N विहूसणेहिं, OR वही, STU

- वि हीरणहिं. — CWSU विभूसणे, R
विदूस्ससे, T विदूसणे. — CN लग्गदि,
W लब्भदि, OR सज्जदि, T लंभइ. —
N लल्लो.
26^a C राजाह, U omits राजा. — P मुद्धाण.
— CPWOR 'आइ, N हिअआइ. —
N णिहन्ति, STU हरंतु.
26^b C नेवत्थ. — PWN 'कप्पण. — T
'उणेण.
26^c T छेला. — STU उणो. — N पकिइ,
STU पकिदि. — CU 'चंगम, — N
'हारणिज्जा, S 'हावणिज्जा.
26^d CNOR 'रिज्जदि, PW 'रज्जदि. — T
सक्खरेहिं.
26¹ STU जह. — C निहिट्ठं, PNOR देवे-
णादि, W दिट्ठं.
27^a CW थोराणं. — Mss. 'आण. — Mss.
'लंघीण (P 'लंबीण). — Mss. अच्छीण.
— N व, O च R अं.

भूचन्दस्स मुहस्स कन्तिसरिआसोत्तस्स गत्तस्स अ ।
 को एवच्छकलाइ किज्जइ गुणो जं तं पि सव्वं पिअं
 सुव्वन्तं सुण तत्थ कारणमिणं रुढीअ का खण्डणा ॥ २७ ॥
 राजा । अवि अ सुप्पज्जल कविज्जल एस सिक्खावीअसि¹ ।
 किं कज्जं कित्तिमेणं विरअणविहिणा सो णडीणं विडम्भो
 तं चङ्गं जं णिअङ्गं जणमणहरणं तेण सीमन्तिणीओ ।
 जस्सिं सब्बज्जसङ्गो सअलगुणगणो सो अ संभोअलम्भो
 तस्सिं एवच्छन्ति काले परमसुहअरे किं पि एवच्छलच्छिं ॥ २८ ॥
 विचवणा । देव इदं विस्सवीअदि¹ । ए केवलं देवीए णिओएण ताए

27^b SU किति°. — O °ओत्तस्स. — CW
 गत्तस्स वि, S आ.

27^c C शेवत्यकलाहि, NOR SU °लाए, T °ला-
 स. — C किज्जदि, P किज्जद, WOR
 कोरदि, N करिआदि, T कज्जइ. — ST
 वि. — O सच्च पिअं.

27^d CN सच्चंतं, P सच्चंतं, W सुत्तव्वं, OR
 संजुत्तं, SU शेवच्छं, T वोचंतं. — COR
 पुण, NST सुण, U किल. — C तस्स.
 — P कारणमिद, WSTU °णमिमं, N
 °णमिमा, STU काल°. — C रुढीइ,
 PW रुढीइ, SU रुढीए. — C
 खंडला.

27¹ CPSTU omit राजा. — WN omit
 अवि अ. — CP सुपंजल. WOR सुपिं-
 जल, N सुप्पजल, STU सुप्पज्ज. — C
 STU कइजल, OR कपिजल. — STU
 omit एस. — C तक्खवीयसे, P सिक्ख-

वीजसि, WOR सिक्खवी°, N सिक्खावि°,
 S सुसि°.

28^a CS कत्तिमेणं, NOT °मेण, U °माणं. —
 P विरयिण°. — N विलंबो.

28^b CPW जं चंगं तं, O जं चंगं तं जं. —
 WNOR णिसमं. — R omits °मण°. —
 CT सीमंतणीओ, W तेणीउ.

28^c T स जस्सिं. — W सच्चंगचंगो. — C
 °गणा, STU वसइ गुणगणो (T °अणो).
 — CPWNOR दंभोअलंभो, T °लंबो.

28^d P नेत्यंति, S शेवच्छकाले. — C °सुहपरे.
 — S का. — ST वि. — N शेपछ°. —
 T °लछी.

28¹ CPSTU omit विचवणा. — C किं चि
 देव, P किं च देव, W omits देव; STU
 अयं च देव. — C अदं परमत्थं, P इदं
 च. N एदं च, O एदं, R एव्वं. — C
 निवेदीयदि, O विणविअदि.

अणुगद म्हि^३। तारामेत्तीए वि सहित्तणं पत्ता कप्पूरमञ्जरीए^३। तेण
तक्कज्जसज्जा अहं पुणो ओलग्गाविआ भविस्सं^४।

तिस्सा तावपरिक्खणाअ णिहिओ हत्थो थणुच्छङ्गओ
दाहुड्डामरिओ सहीहि बहुसो हेलाइ कड्डिज्जइ।
किं तेणावि इमं णिसामअ गिरं संतोसिणिं तासिणिं
हत्थच्छत्तणिवारिएन्दुकिरणा बोलेइ सा जामिणिं ॥ २९ ॥
कज्जसेसं कविञ्जलो णिवेदइस्सदि^१। तं च तथा कादवं^३।

इति परिक्रम्य निष्क्रामति^३

राजा । वअस्स किं उण तं कज्जसेसं^४।

- 28^२ C देवोनोएसेण, PW देवोणियमेण, OR देवोए वअणेण णिअमेण, S देवोए णि-
वोएण, T देवोअखाए, U देवोए विओए-
ण. — CWNOR तिस्सा, P तस्सा.
- 28^३ P तारामेलाए, W तारयमितोए, N 'मो-
त्तिए. — P तोए वि, N उण वि, OR
उण, TU omit वि. — C हसित्तणं, TU
पिअसहि. — W उवगदा. — OR
omit कप्पूर.
- 28^४ C omits तेण; U देण भ. — CT 'स-
ज्जाहं. — PN पुणो वि, SU omit;
T उण. — C ओलगविआ, PW उल-
गा, S ओलंगआ. — P हविस्सं पुणो
सुणेदु, N भविअ णिवेदइस्सं, OR भविअ
भणिस्सं, S भणिस्सं.
- 29^० N तःसा. — NOR दाव, STU दाह.
— CT 'परिक्खणाअ, P 'णाइ, O 'ण-
स्य, R 'णत्थ. — C णिहिवो, P ति-
हिदो, WNORSTU णिहिदो. — C
त्थण, SU तणु. — CPWT 'त्थंगदो,
NORSU 'च्छंगदो.
- 29^१ NOR डाहु, T डाउ. — COR 'डाम-
- रिदो, P 'दाहमरिदो, W 'डामरिदो, N
'डापकिदो. — C सदोहि, POR स-
होहि. — C हेलाइ, P हेलाइ, NSU
हेलाए, T हेलाअ. — C कट्ठिज्जए, P
कड्डिज्जए, WN 'दि, OR कट्ठिज्जदि.
- 29^२ TU देणावि. — N पिसामअ omits
गिरं. — CP संतोसवितासणि, W संसो-
सणं तासणिं, N संतोसविट्ठेसिणीं, S सं-
तोसणं तासहं, T संतोसिणीं ता.
- 29^३ C 'वारिदिंदु, P 'वारेदंदु, WNRU
'वारिदेदु, OT 'वारिदेदु. — PORTU
वोलेइ, N वोलेइ. — C जामिणिं, W
जामिणं.
- 29^४ C अथ तक्कज्जसेसं, P अणं च क. —
PWOR कविंजलओ, STU कइंजलो. —
C णिवेदिस्सदि, N णिवेदस्सदि.
- 29^५ P omits. — N इदं च, S तं एव. —
C देवेण कट्ठब्बं, WOR तए का, N देवेण
तथा का, SU तह का, T तहा का.
- 29^६ C परिक्रम्य निष्क्रांता विचक्षणा, N 'क्र-
मति, ST 'क्रांता.
- 29^७ CPW राजा सरभसमुपसृत्य विदूषकं प्रति

विदूषकः । अज्ज हिन्दोलअचदुत्थी⁵ । तहिं देवीए पुरदो कप्पूरमञ्जरी
हिन्दोलए आरोविदत्ता⁶ । ता मरगदपुञ्जट्टिदेण देवेण कप्पूरमञ्जरी
हिन्दोलअन्ती ददुत्ता⁷ । एदं तं कज्जसेसं⁸ ।

राजा । विचिन्त्य⁹ । ता अदिणिउणा वि छलिदा देवी¹⁰ ।

विदूषकः । पाइदा जुष्ममञ्जारिआ कञ्जिअं दुइं ति तक्केमि¹¹ ।

राजा । को अंखो तुम्हाहिंतो मह कज्जसज्जो¹² । को अंखो चन्दाहिं-
तो समुद्दवडुणविअडो¹³ ।

इति परिक्रम्य कदलीगृहप्रवेशं नाटयतः¹⁴

(C प्रत्याह, P omits वि° प्रति). —
CWSU omit वअस्स; P भो वयस्स.
— CPO पुण. — U omits तं. — C
तक्कज्जस्स सेसं.

29⁵ C भो अज्ज. — CW °चउत्थीए, P हिं-
डोलणचउत्थी, NR हिंदोलचउत्थी. O हिं-
डोलणचउत्थी, S °चउद्दहि ति. T हिं-
डोलचउद्दहि, U हिंदोलचउद्दहि ति. —
C adds गौरी अच्चिदव्वा.

29⁶ C तदो, P तेहि, OR तत्य, STU omit.
— C omits देवीए; P देवीए गौरी, W
गौरि कदुअ देवीए, N देविए. — CPW
NOR omit पुरदो. — P omits कप्पू.
— P हिडोलए, O हिंदोलअं, RU हिंदो-
लअं, T हिंदोलिअं. — P आरोविदत्ता,
W आरोवदव्वा, N आरोहिदव्वा, T आ-
रोपदव्वा, U आरोपिदव्वा.

29⁷ CWNRU मरगअं, P मरमयं, O मरगपुं,
S मरगआं, T मरअज्ज. — P °पुंजेदु-
दिय, W °पुजिट्टेण ज्जेव, N °पुजिट्ठि-
देण. — S omits देवेण. — P हिडो-
लयं, W हिंदोवालंयं, NS हिंदोलंती,
OR हिंदोलए हिंदोलंती. — P ददुव्व.

29⁹ OR omit, N omits राजा.

29¹⁰ PSTU omit ता. — CPWNST भइ°,
U गइ°. — U omits वि. — SU दे°
इ°. — W छलिदा सा, T चलिआ,
U छलिआ.

29¹¹ WNO omit विदू°; R विह°. — W
NORS पाइआ, T विदू ता अइणिउणा
वि देवी वंछिआ पाइदा. — C जुष्मं-
जरी, P °मंजरी, W जुष्मंजारिया, ST
जिष्म°, U जिज्जमाञ्जारिआ. — CPW
NSTU omit कंजिअं. — CPWNS
तक्क, R तक्कमि.

29¹² C राजाह, W विदूषकं प्रति instead of
राजा. — CW वयस्स को, S को उण.
— C तुहाहिता, P तुमाहिंतो, OR
°हिंतो, T तुम्हाहिंदो. — C अज्ज, W
मे, TU कज्जसज्जो (T °सेवो) अज्जाणं.

29¹³ OR जदो को. — ST चंदाहिंदो, U
चंदादो. — C °वळ्ळणे तिगिहको, P °वळ्ळ-
णतचिडो, W °वट्ठणतणिट्ठो, N °वट्ठणे
दिळ्ळो, O °वळ्ळणणिट्ठो but ण is in
the margin corrected to येदि; R
°वळ्ळणणिळ्ळो, T °वट्ठणविअट्ठो.

29¹⁴ C परिक्रम्य कदलीनां गृहप्रवेशं. — N प्र-
वेशे. — WT नाटयति.

विदूषकः । इअं उतुङ्गा फलिहमणिवेदिआ¹⁵ । ता इध उवविसदु व-
अस्सो¹⁶ ।

राजा तथा करोति¹⁷

विदूषकः । हस्तमुद्यम्य¹⁸ । भो दीसदु पुस्सिमाचन्दो¹⁹ ।

राजा । विलोक्य²⁰ । अहो दोलाहिरूढाए मह वल्लहाए वअणं पुस्सिमा-
चन्दो त्ति णिहिसदि²¹ । सम्यगवलोक्य²² ।

विच्छाअन्तो णअरमणीमण्डलस्साणणाइं
विच्छोलन्तो गअणकुहरं कन्तिजोएहाजलेण ।
पेच्छन्तीणं हिअअणिहिअं णिहलन्तो अ दप्पं
दोलालीलासरलतरलो दीसए से मुहेन्दू ॥ ३० ॥

अवि अ¹ ।

29¹⁵ P जोगा इयमुत्तंगा, ORT omit इअं. —
W अच्युत्तमा, N उत्तुंग, OR जुगा अ-
च्युत्तुंग, ST तुंग, U omits. — C फ-
लिकमणिवेदिका, P फलहं, NTU फलि-
अं, O फडिअं in the margin cor-
rected to फलिहं, S °फलअ. — U
°वेदी.

29¹⁶ STU omit ता. — CPWNOR इह,
STU एत्थ. — CP महाराओ, NOR
पिअवअस्सो.

29¹⁷ STU तथा कुरुतः.

29¹⁸ T हस्तमुद्दिश्य. — C adds वक्ति.

29¹⁹ C भो वयस्स, S भो भो, T एसो. —
CN दीसदि, STU दीसइ. — CW
°इंदो, PNOR °अंदो.

29²⁰ C वि° स्वगतं चिंतयति, PW वि° स्वगतं.

29²¹ CW अइ, P अज्ज, NO अए, R आए,
S तीए. — CPT दोलाधि°, WNOR

दोलाहं, SU डोलाहिरूढाए कप्पूरमंजरीए,
T मह कप्पूरमंजरीए. — C °इंदु, P
°चंदं, W °इंद, N °अंदो. — P त्ति, N
omits. — C निहिसीयदि, N णिदि-
स्सादि, S णिवेदीअदि, T णिहिसति,
U णिहीसइ.

29²² C समस्तमवलोक्य प्रकाशं वक्ति, PNO
समंतादवलोक्य. — P adds प्रकाशं.

30^a U विच्छाणंतो. — W नयणारमणीमंडलसा°,
O °रमणि°, R omits णअर°—अ
दप्पं.

30^b C विच्छालंतो, P वित्थोलंतो, W विच्छा-
लंतो, N पच्छालंतो, U विच्छेलंतो. —
T °कुहलं. — P °जलेणं, N °उलेण.

30^c P पित्थतीणं, STU पेच्छंताणं. — Mss.
°णिहिदं. — T णिहलं रुअदप्पं.

30^d SU डोला°. — U °सरस°. — S °तर-
ला. — W दीसदे. — P ण स.

उच्चेहिं चामरेहिं धवलधअवडाडम्बरिल्लावलीहिं
 घण्टाहिं विन्दुरिल्लासुरतरुणिविमाण्णुसारं लहन्ती ।
 पाआरं लङ्घअन्ती कुण्ड रअवसा उखमन्ती एमन्ती
 एन्ती जन्ती अ दोला जणमणहरणं बुडुणुबुडुणेहिं ॥ ३१ ॥

अवि अ^१ ।

रणन्तमण्णोउरं झणझणन्तहारच्छडं
 कणक्कणअकिङ्किणीमुहलमेहलाडम्बरं ।
 विलोलवलआवलीजणअमञ्जुसिञ्जारवं
 ए कस्स मणमोहणं ससिमुहीअ हिन्दोलणं ॥ ३२ ॥

विदूषकः । भो सुत्तआरो तुमं^१ । अहं उण वित्तिआरो भविअ वित्थरेण
 वस्सेमि^२ ।

31^a P गोपुरेहिं, W गोउरेहिं instead of चामरेहिं. — WO धुअधवलवडा, R कअधवलवडा, S *धअपहा, T *पटा, U *पडा. — C *डबरोल्लासलीहिं, SU *डबरिल्लं चलेहिं, T *डवरच्चंचलेहिं.

31^b C वट्टरिल्ला, PW विदुरिल्ला, N बिंदुरिल्ला, ST वित्थरिल्ला, U पत्थरिल्ला. — C *णाणुहारं, P *णाणुखं, N *णाणुआरे, OR *णाणुअं. — N वहन्ती.

31^c CPWOR कुणदि, N *दी. — COR *वसादुख. — T omits एमन्ती.

31^d CP तोए दोला सलीलं (C *ला), W जंतो दोला सलीलं, OR रंतो दोला सलीलं, ST अंतो. — SU डोला. — P जणमण. — S *हरणी. — C वट्टणवट्टणेहिं, P कट्टणकट्टणेहिं, W बुडुणुबुडुणेहिं, N बुडुणुवुडुणेहिं, OR कंसणुक्कंसणेहिं, S बडु, T बुडुणुउडुणेहिं, U पुहु.

32^a N *गोपुरं. — C रणम्भणंतहारच्छडं, P र-

णझणंतहारत्थणं, R झणंत. — N *छडं, T *ज्झडं.

32^b C झणझणिर, P रणज्झणिर, W कणक्कणिद, N क्कणक्कणित, O झणझणिद, R झकलक्कज्जणिद, SU झणंझणिद, T झणज्झणिद. — C *मुहलमेहडा, WO RU *मुहर, N *महुर.

32^c U विलोलमणिआवलो. — C *वणिद, PWNOR जणिद.

32^d STU ए कस्स खु मणोहरं. — CP *मुहीड, WSTU *मुहीए. — P हिंडो.

32^e C विदू. राजानमाह. — STU भो वअस्स. — P *कारो, T *अरो. — W तुवं.

32^f P अम्ह. — CU पुण, P पुख. — P *कारो, N वित्थरआरो, S पुत्ति, T उत्ति, U वुत्ति. — C विट्ठारिय, PS वित्थारिअ, N वित्थारइसं, TU omit. — P ववमि, N omits, STU वसइसं.

उवरिट्टिअथणपम्भारचम्पिअं चलणपङ्कआण जुअं ।
 हक्कारइ व मअणं रणन्तमण्णिणेउररवेण ॥ ३३ ॥
 हिन्दोलणलीलाइअमुहलं रहचक्कचक्कलं रमणं ।
 किलकिलइ व सहरिसं मणिकञ्चीकिङ्किणिरवेण ॥ ३४ ॥
 तारन्दोलणहेलासरन्तसरिअच्छलेण से हारो ।
 विक्खरइ व कुसुमाउहणरवइणो कित्तिवल्लीओ ॥ ३५ ॥
 संमुहपवणपणोल्लिअवरिल्लदरदाविआइँ अङ्गाइँ ।
 हक्कारिजण मअणं पासम्मि णिवेसअन्ति व ॥ ३६ ॥

- 33^a C राजाह, W राजा. — C 'ठ्ठिदत्थण-
 भारचंपियं, P 'चंपियं, N 'त्थणप्यभारंपी-
 डिअं, R 'रविअं, S 'थणहारंणमंतमञ्जाए,
 T 'थणभाराणमंतमञ्जाए, U 'थणहारो-
 णमंतमञ्जाए. — P चलण, N चरण,
 OR 'पंकजनुअं से, STU चरणकमलनुअं.
 33^b CW विदूषकः. — CPO पुक्कारइ, W पुक्का-
 रय, N हक्कारइ, R फक्कारइ, S हक्कारइ, T
 हक्कारिच्छइ, U हंकारइ. — T विअ, U
 व. — N रत्तमणि. — P 'णेउरमि-
 सेणं, O 'मिसेण, R 'णिसेण, STU 'णे-
 उरारावं.
 34^a CW राजा, N अणं च, S अणं च वअंस,
 T अवणं च, U अणं च before the
 verse. — C हिंदोलयवरलीलालंपड, P
 अंदोलणलीलचलणलंपटं, WOR हिंदोलण-
 लीलालणलंपडं, N हिंदोलणलीलारंभल-
 पंडं, S 'लीलाए मुहलं, U 'मुहरं. — C
 चक्कवदुलं, PWOR चक्कचक्कलं, N चक्कारं,
 T 'चक्कसरिसं, U 'चक्कचलं.
 34^b C विदू कलकलइ, W 'किलिइ, S किलि-
 किलिइ, U 'लए. — P त्य, S प. —
 S सरिसं corrected to सरिसरिसं. —

P 'रावणं, W कंचमणि, N मणिकंच-
 णकिंकिणी, O कंचोमणि, S कलकंचो,
 T चलकवी.

35^a CW राजा, T भवि अ before the verse.
 — NORT दोलंदोलण. — P 'त्यलेण,
 W 'पसरियसरियाणिहेण, N 'सरिआळलेण,
 S 'वसरंतसणच्छलेण, T 'पसरतसरळलेण,
 U 'वसरंतसरच्छलेण. — C हारा, WOR
 हारो से.

35^b CW विदूषकः. — P विक्करइ, W वि-
 क्खरइ, N विक्किइ, OR विक्किइ, S
 विकोरइ, TU विकरइ. — CNORT व्य,
 S अह, U विअ. — P कुसुमाभोह,
 W कुसुमाउट, N कुसुमालुह, T उसु-
 माउह. — U 'वरवइणो. — P कि-
 त्तियवल्लीओ, OR कित्तिवीजाइँ.

36^a C राजा. — W सम्मुपवण. — N 'प-
 लल्लिअ, U 'पवणोल्लोलिअ. — C 'व-
 रिल्लदरिसाविआइँ, SU 'दलदंसिआइ (U
 'दाइ), T 'वरिवल्लदरदाविआइ. — SU
 अंगाइ.

36^b CW विदूषकः. — C हक्कारिइय, W ह-
 क्कारिउ व्य, N हक्कारिणुण, T अक्कारिअ

ताडङ्गजुअं गराडेसु बहलघुसिणेसु घडणलीलाहिं ।
 देइ व दोलन्दोलणरेहाओ गणणकोडुण ॥ ३७ ॥
 णअणाइ पसइसरिसाइ झत्ति फुल्लाइ कोउहल्लेण ।
 अप्पेन्ति व कुवलअदलसिलीमुहे पञ्चवाणस्स ॥ ३८ ॥
 दोलारअविच्छेओ कहां पि मा होहिइ त्ति पडइ व ।
 पुट्टीअ वेणिदराडो वम्महचम्मट्ठिआअन्तो ॥ ३९ ॥
 इअ एआइ विलासुज्जलाइँ दोलापवञ्चचरिआइं ।
 कस्स ण लिहइ व चित्ते णिउणो कन्दप्पचित्तअरो ॥ ४० ॥

उण. — STU पासेसु. — W णिवेसि-
 यंति, U णिवेसिअंतोव.

37^a C ततो राजा, W राजा. — STU ता-
 ङ्ग°. — TU °जुअलं. — T गंडसु. —
 CPS बहुल°. — CSTU °घुसुणेसु, N
 °घुसुणलीलाहि.

37^b C विट्ठ°. दिइ, NT देइ. — CNORT
 छ. — SU डोलं°. — C °लेहाउ, T
 °लेहा, U °लेहाओ. — CN गगणा°, W
 गगण°, STU गभण°. — C °कुट्टेण, PN
 °कोडेण, O °कोट्टेण, R °को-ण, ST
 °कोडम्मि, U °कुडुम्मि.

38^a CW राजा. — PWNOR णअणाइं. —
 C पसरिसरिछाई, PWNOR °साइं, N प-
 साइं, SU पसरि°, T °सरिच्छाइ. — P
 omits झत्ति. — CPWNOR फुल्लाइं, T
 फुला. — C कोदुहिल्लेण, WOR कोदु°.

38^b CW विट्ठकः. — CP उप्पंति, W भ-
 प्पंति, N उप्पंखित्ति, STU उप्पत्ती. —
 CPWNOR छ, ST विअ, U पिअ. —
 C कुलदल°, PW °सिलिंमुहे, N °मुहं,
 STU कुवलअसिलीमुहाणं भयंगस्स.

39^a CW राजा. — SU डोला°. — P वि-
 त्येउ, N °रसविच्छेओ. — CPN कहिं,
 R कइं. — ORT वि. — CPNOR
 होउ, W °होहइ, S होदु, TU होइ. —
 C झत्ति, P इत्ति, NORS इत्ति. — C
 पयडइ, N पदइ, T पहरइ, U पवइ.

39^b CW विट्ठकः. — C पुट्ठीइ, P पिट्ठाए,
 W पिट्ठिमि, N पुट्ठीअ, OR पुट्ठिमि, SU
 पुट्ठीए, T पुटे वेणी°. — NO मम्मह°,
 R मम्मट्ठिआअंतो, N °चम्मेट्ठि, T °च-
 म्मलटि°, U °चंमंटि°.

40^a CW राजा. — N omits इअ; S इइ.
 — C याइं, P एया, W एसाइ, N ए-
 आइं, S एआए, TU एदाए. — O वि-
 लासो°. — C °लाइं, STU °लाइ. —
 SU डोला°. — N °पपंच°, OR °पपंच°,
 T °पपंच°. — STU चरिदाइ.

40^b CW विट्ठकः. — STU कस्स खु ण, U
 कस्स वा खु ण. — CPN लिहेइ. —
 CPNSTU omit छ; R छ. — W
 णिउणं. — T कंदंपवित्तारो.

राजा । सविषादम्¹ । कथं ओदिष्ठा कप्पूरमञ्जरी रिता दोला रिता मञ्ज
चित्तं रिताइं दंसणसुअजणणअणाइं² ।

विदूषकः । ता विज्जुल्लेहाइदं खणदिट्ठणट्ठाए ताए³ ।

राजा । मा एवं भण⁴ । हरिअन्दपुरी विअ दिट्ठा पणट्ठा अ⁵ । स्मतिनाटितकेन⁶ ।

मञ्जिटी ओट्टमुहा णवघडणसुवस्सुज्जला अङ्गलट्ठी

दिट्ठी बालेन्दुलेहाधवलमजइणी कुन्तला कज्जलाहा ।

इत्थं वस्साण रेहा विहरइ हरिणीचञ्चलच्छीअ एसा

कन्दप्पो जीअ दप्पी जुअजणजअणे पुसलकखो विभाइ॥४१॥

40³ CPWSU omit कथं; T कहि. — CP
ORT अवइष्ठा, W अवयणा, N अव-
तिणा, S ओइष्ठा अ, U ओइष्ठा. —
After कप्पू P adds दोलाहिंतो, W
adds दोलाउ. — SU डोला. — W
रितं च, OR रितं अ. — C मउ, O
मञ्ज. — SU रिताइ. — C दंसयसयज-
णस्स नयणाई, P दंसणच्छुयं, WN दंस-
णुस्सुअं, OR दंसणसुआइं मञ्ज (O म-
ज्ज) णअणाइं (O इ), SU णअणाइ,
T दंसणोसुअं.

40³ P omits विदू. — ORU omit ता. —
C विज्जुल्लेहाइयं, P विज्जुलेहि व्व इयं,
W विज्जुलेहा इव, N विज्जुलेहाविवअ,
OR विज्जुल्लेह व्व इअं. — P खणदि-
ट्ठविहा, W णट्ठा, N क्खणं दिट्ठा णट्ठा
अ, OR खणदिट्ठा तक्खणे णट्ठा, T ख-
णदिट्ठाए. — CT तीए, PWNOR omit;
SU एदीए.

40⁴ P वयस्स मा. — NORSTU एव्वं.

40⁵ P वयस्स हरिचंदउरी, W हरयंदपुव्वरि,
OR पुरि, SU उरि, T पुरइ. —

WORSTU व्व. — C दिट्ठा ण पुण
णट्ठा य, SU खणदिट्ठा पणट्ठा अ.

40⁶ C स्मं भूयो प्याह राजा.

41^a N मंजिटा. — P °घडव°, W °घडिय°. —
SU अंगअट्ठी, T °जट्ठी.

41^b WOR वालिंदु°. — N °ल्लेहालवलम°. —
W °जयणी, NSTU °जणणी, OR
°जिणणी. — N कुन्तला, TU कुंदला. —
CPW °लाभा.

41^c OR इच्छं. — N वस्साणं. — C विहरइ,
W वियरइ. — N हरिणा°. — CP
°लच्छीइ, W °लत्थोइ, STU °लच्छीए.
— C जीए, S तीए, U एसो.

41^d CW जीइ, P जीय, N दीह, ORTU
जाद, S जाअ. — CPNORSTU दप्पो.
— C जइजणजइणी, P जयिजणजणणी,
W जगजण°, N जणमणदलणे, OR जु-
अजणजिणणे, STU तिहुवणविजई (T
णिहुअण°, U तिभु°). — C फुल्ललक्खो,
W वद्धलक्खु. N बद्ध°, OR °लक्खु. —
C विहादि, P विठादि, W दुयदि, N °दि,
OR व्व ठाइ, S इहाइ, U विहाइ.

विदूषकः । एदं तं मरगदपुञ्जं¹ । इध उवविसिअ पिअवअस्सो पडिवा-
लेदु तं² । संझा वि संणिहिदा³ वट्टदि³ ।

तथा कुरुतः⁴

राजा । अदिसिसिरा वि जामिणी अदिसंताविणिं गिम्हमज्झएहवेलं
अणुहरदि⁵ ।

विदूषकः । ता लुच्छीसहअरो खणं चिट्ठु देवो जाव अहं सिसिरो-
वआस्सामग्गिं संपादेमि⁶ । इति नाट्येन निष्क्रम्य पुरो ऽ वलोक्य⁷ । किं उण ए-
सा विअक्खणा इदो णिअडिआ आअच्छदि⁸ ।

राजा । संणिहिदो संकेदकालो कधिदो सहीहिं⁹ । स्मत्वा मदनाकूतमभिनीय¹⁰ ।

41¹ P एयं. — SU omit तं. — CPWNO
RSU मरगअ°.

41² CPN ता इह, WORTU इह, S जह.
— P उपविसिय पि प्रियवि°, S उवसिअ
वअस्सो; T omits पिअ°; U वअस्सो. —
N °वाडेद, S °वालेउ, U °पालेदु. — CU
omit तं.

41³ W °हिदा ज्जेव, SU °हिदा एव्व. —
STU वट्टइ.

41⁴ C ततो राजा तथा कुरुते, P तथा कुरुते
राजा, W तथा कुरुते, N उभो तथा कु°.

41⁵ CPN omit राजा; W राजा स्मरणमभि-
नीय. — C अयिसिसिर, PSU अइसि-
सिरा, W अइसिसि, NOR अइसिसिरं,
T सिसिरा. — WNOR पि. — CP
हिमाणीं, W हिमाणिं, NOR जामिणिं,
T जामणि. — C संताविणीं, P संता-
विणीमणु°, WNOR संतावदाइणिं (OR
संदाव°), S अइसंतापिणी, TU अइसंदा-
विणी. — CPWNOR omit गिम्ह°;
S °मज्झस°. — C अणुहहामि, PWOR
अणुहवामि, N अणुभवामि, SU °हरइ,
T °हर.

41⁶ C ताव. — T °सहसरो. — P एगउ
खणं. — SU चिट्ठु. — COR देओ,
N omits. — STU omit अहं. — W
सिसिरोवयर°, OR °रोपआर°. — CPW
संपाडेमि.

41⁷ C परिःक्रम्य, P परि° निःक्रम्य, WOR प-
रिक्कम्य. — C विलोक्य वक्ति विदूषकः,
W विलोक्य, SU निष्क्रम्यावलोक्य, T प-
रिक्कम्यावलोक्य; PNWS add च.

41⁸ CPNOR पुण. — STU omit एसा. —
STU इदो एव्व. — CP नियडो, N
निअल्लि, SU विइखंती, T विअखअंति.
CW आगळदि, SU आअच्छइ, T आआ-
छइदी.

41⁹ P संणिट्ठिदो यं, N °हिदो अ. — CPW
OR संकेअ°, N संझाकालो अ. — CPN
कहिदो, S कहीओ, TU सहीहिं कहिदो.
— CWNOR मंतोहिं, P मंतोहि, R वं-
दोहिं, S omits; WNOR add पि. —
STU add ता संभावणीओ, after which
S adds अवि णाम तहेव्व भवे.

41¹⁰ C omits स्म°; P तां स्म°. — C मदना-
त्तद्रुतमभिनीय कर्णूरमंजरीस्वरूपमाश्रित्याह

किसलअकरचलणा वि हु कुवलअणअणा मिअङ्कवअणा वि।
अहह णवचम्पअङ्गी तह वि हु तावेइ अच्चरिअं ॥ ४२ ॥

विदूषकः । सम्यगवलोक्य¹ । अहो विअकवणा सिसिरोवआरसामग्गीसहिदा
आअदा² ।

ततः प्रविशति गृहीतशिशिरोपचारसामग्रीं विचक्षणा³

विचक्षणा । परिक्रम्य⁴ । अहो पिअसहीए विरहदाहज्जरो⁵ ।

विदूषकः । उपसृत्य⁶ । भोदि किं एदं⁷ ।

विचक्षणा । सिसिरोवआरसामग्गी⁸ ।

विदूषकः । कस्स किदे⁹ ।

विचक्षणा । पिअसहीए किदे¹⁰ ।

विदूषकः । ता मह वि अङ्गं देहि¹¹ ।

विचक्षणा । किं णिमित्तं¹² ।

विदूषकः । महाराअस्स किदे¹³ ।

राजा, PN मदनाकृतिमभिनीय. — T
adds भवि णाम तद्वा ह वै.

42^a U °अर°. — Mss. °चरणा. — T omits
वि. — NT omit हु; SU अ. — N
कुवलणअणा. — C °मियंकवणा. — S च,
TU अ.

42^b STU omit अहह. — STU अहिणवचं-
अङ्गी (U अभि° S °अङ्गी). — T तअ. —
T omits वि. — CP य, N कलु, STU
omit. — SU तवेइ ति, T तेवेइ ति.
— ORTU अच्चरिअं, S अच्चरं.

42^c C विलोक्य, P सम्यगवलोक्याय, WOR
सम्यगवलोक्य.

42^d C कथं, P अयि, NOR अए, SU omit.
— NSU विअ° वि. — S °रोअआर°. —
— W °सामग्गी°, OR omit °सामग्गी°. —
— P °सहिदहत्था, OR °गहिदहत्था. —

CW omit आभवा; PN विअ, T अ-
भवा.

42^e C विच° शिशिरोपचारयुक्ता, PN शिशिरो-
पचारसामग्रीसहिता, S शिशिरोपचारसामग्री-
करा, TU यथोद्दिष्टा. — OU add च.

42^f C परिक्रम्याह विचक्षणा, NOR omit वि-
चक्षणा.

42^g P °सही. — C महंतो दाह°, P महंतो
वि°, N महंतो क्यु वि°. — ORS
°दाह°, T विरहज्जरो.

42^h C adds तामाह.

42ⁱ P भो, W भादी, OR विअकवणे, STU
भो विअकवणे. — N किमिदं.

42^j, 10, 13 CPWNOR कदे. — U omits 42¹⁰.

42¹¹ P महं, W मज्झं, OR मम. — CPW
पि. — P भट्ठं, S अट्ठं, T हत्थे दिदि-

42¹² C कस्स कदे.

विचक्षणा । किं उण कारणं¹⁴ ।

विदूषकः । कप्पूरमञ्जरीए वि किं¹⁵ ।

विचक्षणा । किं ण जाणासि महाराअस्स दंसणं¹⁶ ।

विदूषकः । तुमं पि किं ण जाणासि महाराअस्स कप्पूरमञ्जरीए दंसणं¹⁷ ।

इत्युभो हसतः¹⁸

विचक्षणा । ता कहिं महाराओ¹⁹ ।

विदूषकः । तुह वैअणेण मरगदपुञ्जे²⁰ ।

विचक्षणा । ता महाराएण सह मरगदपुञ्जदुवारे चिट्ठ जेण उहअदंसणे जादे सिसिरोवआरसामग्गीए जलञ्जली दिज्जदि²¹ ।

विदूषकः । तां परिष्वज्य²² । तहिं गच्छ जदो णाअच्छसि²³ । इति विपति²⁴ । तां प्रति²⁵ । ता कीस दुवारुहेसे भविदवं²⁶ ।

42¹⁴ C omits उण; PWNOR पुण. — NST कालणं. — POR add तस्स.

42¹⁵ P °जरी. — CN omit वि. — S किं कप्पू, TU किं उण कप्पू. — N adds कलणं.

42¹⁶ T तुमं कि. — W याणासि, N आणासि, T अणासि कप्पूरमंजरी महाराअस्स. — C दंसणं तीए, T दंसणं ति.

42¹⁷ W उ तुवं, O तुभं. — OR वि, STU omit. — C न जानासि किं, TU किं उण ण. — W जाणासि, NSU आणासि. — T महाराअ, U कप्पू महारा. — O दंसणे. — C adds कारणं.

42¹⁸ CPWN इत्युभे. — P परस्परं हं, N हहहेति हं.

42²⁰ SU तुह. — Mss. मरगअ. — C °पुंजे ज्जेव. — PWOR add चिट्ठदि.

42²¹ W °रायएण. — U omits सह — Mss. मरगअ. — C °दुवारदेसे, P °दुवारोहेसे, W °द्वारे, N °दुवारोदेसे, T °दुवारं. — C चिट्ठदव्वं, N चिट्ठ ङ्गणं. — T जं. — CPT उभअं, O उअं, SU उभआणं दं. — T तिलजलंजली. — P दि, STU दिज्जदि.

42²² C तामालिंयोपसृत्याह, P तामुपसृत्य शिरोपचारसामग्रीमादाय, WOR तामुपसृत्य, N तामहृत्य.

42²³ CP जहिं पुण, NSTU जहिं. — CP नागळसि, W गागळदि, STU गावआ चिट्ठदि. — OR add हे सिसिरोवआरसामग्गि.

42^{24, 25} CU omit. — P विदू तां प्रति.

42²⁶ N किस, STU केण. — CP दुवारदेसे, N द्वारदेसे, S दुवारुहेसेण, T दुवारो-

विचक्षणा । देवीए आदेसेण²⁷ ।

विदूषकः । कीदिसो आदेसो²⁸ ।

विचक्षणा । तहिं देवीए बालतरुणो तिस्सि आरोविदा²⁹ ।

विदूषकः । के के³⁰ ।

विचक्षणा । कुरवअतिलअअसोआ³¹ ।

विदूषकः । ता किं तेहिं³² ।

विचक्षणा । भणिदा सा देवीए जधा³³ ।

कुरवअतिलअअसोआ आलिङ्गणदंसणग्गचलणहआ ।

विअसन्ति कामिणीणं ता ताणं देहि दोहलअं ॥ ४३ ॥

एणिहं तं संपादइस्सदि¹ ।

विदूषकः । ता मरगदपुञ्जादो पिअवअस्सं आणिअ तमालविडवन्त-

हेसेण, U दुवारदेसेण. — CP भोदव्वं, N होव्वं, SU omit.

42²⁷ N omits. — OR add कपूरमंजरी भा-
गमिस्सदि (R आभस्सदि).

42²⁸ N omits. — CPW किं तोए, OR किं
ति तोए, SU कीरिसो, T किरिसो.

42²⁹ N omits तहिं. — C बाणतरु, PSU
तरु, W वालतरु, N बालतरुआ, T
वालतरवो, U वाल. — C तिणि, N
तोणीओ, U तिणी. — T आरोचिदा, U
पिदा.

42³⁰ NOR को को, ST ते के, U दे के.

42³¹ N omits. — P कुरुवय. W कुरु. —
C लयआसोया, STU लआसोआ.

42³² N omits. — T ता किं. — S देहिं,
T ते.

42³³ NO omit. — P भणिया. — T देवीए
कपूरमंजरी. — WR omit जधा; SU
जहा, T जहा.

43^a N विचक्षणा before the verse. — O
omits 43. — CPW कुरु. — C ल-
यआसोया, R तिलअसोआ, STU ति-
लआसोआ. — N लिंगणदंसणचलणह-
णसहा, RT दंसणचलण. — STU
हदा.

43^b C वियासंति. — CWN सुंदरीणं. —
W omits ता. — C दोहयलयं. — 43
is not reckoned as verse in C.

43¹ P Sanskrit only. — O omits एणिहं.
— C सा तं, T omits तं. — CPW
OR संपाड, S संपादइस्सदि. — N
adds ति.

रिदं ठाविअ एदं पच्चक्खं करिस्सं²। तथा नाटयति³। राजानं प्रति⁴। भो भो
उट्ठिअ पेक्ख णिअहिअसमुद्दलेहं⁵।

राजा तथा करोति⁶

ततः प्रविशति विशेषभूषिता कर्पूरमञ्जरी⁷

कर्पूरमञ्जरी। कहिं उण विअक्खणा⁸।

विचक्षणा। तामनुसृत्य⁹। सहि करीअदु देवीए समादिट्ठं¹⁰।

राजा। वअस्स किं उण तं¹¹।

विदूषकः। तमालविडवन्तरिदो जाण¹²।

विचक्षणा। एसो कुरवअतरु¹³।

कर्पूरमञ्जरी तमालिङ्गति¹⁴

43² CPWNORSU मरगअं. — S *पुंजाहिं-
दो, T *पुंजिभाहिंदो, U *पुंजाहिंतो. —
C *घयस्सो. — N आणोअ. — C *वि-
डवंतरिट्ठिदं, P *वंतरिट्ठो, N *विलवंत-
रिदं, ORU *वंतरिअं, S *विडपतरिअ-
ट्ठिअं, T *वंतरिट्ठिअं. — CPWNO
ठाविअ, R घविअ, STU करिअ. — W
omits एदं. — P पच्चक्खं च, STU
*क्खो. — COR करइस्सं, W करेइस्सं,
S कारइस्सं, U काइस्सं.

43³ C विदू. तथा. — CPW नाटयित्वा.

43⁴ C राजानमाह.

43⁵ CO भो once only, STU omit. —
STU उट्ठेहि २. — WOR संपेक्ख, S
दक्खणाआ, U दक्ख. — P *चंदलिहिअं,
S हिअअसमुद्दंलेहा.

43⁷ C ततो विशति. — ST सविशेयं. —
POR *भूषितांगो, W *भूतांगो.

43⁸ C कर्पू. प्राह. — T कर्हं. — CWN पुण,
P पि पुण.

43⁹ C तामनुसृत्याह, PWOR तामुपसृत्य.

43¹⁰ C omits सहि. — CPOR कोरदु, WS
कोरउ, T किरइ, U किरउ. — C जं
दे, P तं जं देविअ, WS देवी, OR
देइअ. — C समादिट्ठि.

43¹¹ C राजा विदू. माह. — CPWN पुण.
— T किं उण त वअस्स.

43¹² N तलंमाल. — C *तरितो, OT *तरि-
ओ, R *तरो, S *तरिट्ठिओ; W adds
भविअ, S adds णिल्लङ्को, T adds
भवीअ णिलक्खो भविअ, U adds णिल्ल-
ङ्को. — N जाणंनु, SU जाणाहि, T
जाणेहि. — OR add राजा तथा क-
रोति.

43¹³ C विच. तामाह। सहि एसो, P एस सो,
WNORS एअ, U omits; T एसो after
कु. — P कुरुअयं.

राजा ।

एवकुरवअवच्छो कुम्भयोरत्थणीए
रहसविरइएणं णिब्भरालिङ्गणेणं ।

तह कुसुमसमिद्धिं लम्भिओ सुन्दरीए

जह भसलकुलाणं एत्थ जत्ता समत्ता ॥ ४४ ॥

विदूषकः । भो पेक्ख पेक्ख महेन्दजालं^१ । जेण^२ ।

बालो वि कुरवअतरु तरुणीअ गाढमुवगूढो ।

सहस त्ति कुसुमणिअरं मअणसरे विअ समुग्गिरइ ॥ ४५ ॥

राजा । ईदिसो जेव दोहलस्स पहावो^१ ।

विचक्षणा । अअं तिलअद्दुमो^२ ।

कर्पूरमञ्जरी चिरं तिर्यगवलोकयति^३

44^a CPWNOR विचक्षणा. — C °वत्यो, P °कुरुवयवच्छो, WNOR °रुक्खो, STU °लट्ठी,

44^b SU रमस°. — CPW °देणं, N °देण. — NSU °लिंगणेण, T °लिंगण.

44^c W कुसम°. — PST °समिद्धं, O °स-मिद्धं. — CPWNOR लम्भिदो, ST लं-भिआ.

44^d C भमण°, U सहल°. — N °कुलुणं. — COR तत्थ, N तत्र. — S जाता, U जत्था. — N पउत्ता, O पडत्ता, R omits; ST समत्था.

44^e P भो भो पेक्ख पेक्ख, W भो भो पिक्ख, N भो पेक्ख २, OR पेक्ख भो. STU भो वअस्स पेक्ख २. — CNOR महिंद°, S इदं वम्महंमहिंद°, TU इदं (T एदं) वम्महंद°.

45^a P कुरुवयं°, RT कुरवतरु. — Mss. तर-

णीए (W तरीए). — WN गाढमव°, S °ऊढो, T °उढो.

45^b N इत्ति, STU सहसा. — NSTU omit त्ति. — C पंफुल्लिदो, P पुफुल्लिदो, N पफुल्लिदो, S फुल्लिओ, TU पुफिओ instead of कुसुम°—समुग्गिरइ. — OR फुल्लणिअरं मअणसरं.

45^c CN इदिसो, S एआरिसो, TU ईरिसो. — P येव, O ज्जेव, R ज्जेव्व, SU एव्व, T जव्व. — POR दोहलअस्स, N दोह-अलअस्स. — CP प्पहावो, OR प्प-हाओ.

45^d C सहि एसो, PN अह एस, OR अह एसो.

45^e C ततः कर्पू° तर्जयति चिरमवलोकयति च तं, P कर्पू° चित्तं तर्जयति अवलोकयति च, W omits चिरं; OR चिरं तर्जयति आलोकयति च, SU चिरं तर्कयन्त्यवलो-कयति.

राजा ।

तिकवार्णं तरलार्णं कज्जलकलासंवट्टिआणं पि से
 पासे पञ्चसरं सिलीमुहधरं णिच्चं कुणन्तार्णं अ ।
 णेत्ताणं तिलअहुमे णिवडिआ धाडी मअच्छीअ जं
 तं सो मञ्जरिपुञ्जदनुरसिरो रोमञ्चिओ व्व ट्टिओ ॥ ४६ ॥
 विचक्षणा । एसो वि असोअसाही^१ ।

कर्पूरमञ्जरी चरणताडनं नाटयति^२

राजा ।

असोअतरुताडणं रणिअणेउरेणंहिणा
 कअं च मअलञ्छणञ्चविमुहीअ हेलुल्लसं ।
 सिहासु सअलासु वि त्यवअमण्डणाडस्रं
 ठिअं च गअणङ्गणे जणणिरिक्खणिज्जं खणं ॥ ४७ ॥

46^a C omits राजा. — Mss. तरलार्ण. — C
 *संवट्टिदाणं, P *संसग्गिदाणं, WNOB
 *संवग्गिदाणं, S *संवट्टिदाणं, TU *संप-
 ङ्गिदाणं. — ST वि, N ज.

46^b N *सुरं, T *रसं. — P *मुहधो. — C
 भिच्चं. — Mss. *ताण. — OR व, T वं.

46^c PO *दुमे. — CWNOR णिवडिदा, P
 णिवणिदा, SU णिवडिआ. — N घाडो,
 STU पालो. — CPW मयळोइ, N
 मभळोण, OR मिभं, STU मिभ-
 च्छोए.

46^d C *वंतुररसो, N *वंदुरं. — CPWNOR
 रोमंचिदो. — CPO व्व ट्टिदो, W वट्टि-
 दि, N वट्टिदि, STU वट्टइ.

46^e C विचं तां पुनराह । सच्च एसो, W एसे,
 N एस, S एसे पंचसरं । एसो. — CNSTU
 omit वि. — C असोयतरु, U *पा-
 क्षवो.

46^a C करताडनं, WOR चरणेन ताडयति.

47^a CWNOR विचक्षणा. — CN रणितं,
 PWORSU रणिदं. — P *नेणंहिणा,
 NSTU *णेउरेणंहिणा.

47^b CWNOR कदं, PSTU किदं. — RS
 TU मिभं. — CWOR *मुहोइ, P
 STU *मुहोए, N *कृतिमुहोण. — S
 लोलुल्लं, U लोलुल्लं.

47^c ST सअलासु भ. — C कवियमंडलाडंबरं,
 W कवयं, N कुरिभं, SU त्यवभं, T
 यवकं.

47^d CPNOSU ठिदं, W दिदं, R टिकजं, T
 टिदं. — C गणयंगणं, NOR गभयंगणं,
 STU सअलंगणा. — C *णिरिस्सणिज्जं,
 W *णिरिक्खं, N *निरिक्खणंतक्खणंतक्खणं,
 P खणे, STU खणा.

विदूषकः । भो वअस्स जं सअं ए किदं दोहलदाणं देवीए जाणासि
किं एत्थ कारणं¹ ।

राजा । एं तुमं जाणासि² ।

विदूषकः । भणामि जइ देवो ए कुप्पदि³ ।

राजा । को एत्थ रोसावसरो⁴ । भण उम्मुहिदजीहो⁵ ।

विदूषकः ।

इह जइ वि कामिणीणं सुन्दरं धरइ अवअवाणं सिरी ।

अहिदेवअ व विलसइ तह वि हु तारुणए लच्छी ॥ ४८ ॥

राजा । मुणिदो दे अहिप्पाओ¹ । किं उए किं पि भणामो² ।

बालाउ होन्ति कोउहलेण एमेअ चवलचित्ताओ ।

दरलसिअथणीसु पुणो णिवसइ मअरइअरहस्सं ॥ ४९ ॥

47¹ W वस्स. — C सयं जं तं संपदं, P जं
ए संपदं सयं, OR सअं जं ए संपदं. —
CPWNO कदं, R कअं. — P दोहल°,
NOR दोहलअ°, U दोहलं दाणिं. —
P देवी, N एवीए. — COR जाणासि
एत्थ किं कारणं, P एत्थ जाणासि किं
कारणं, W एत्थ जाण किं कारणं, N
एत्थ किं कालणं जाणेसि, SU जाणासि
किं एत्थ कालणं (S कालत्ति), T किं एत्थ
जाणासि कालणं.

47² CWNOR omit एं, P न. — CW
तुयं, N गुअं, OR तुअं, T तुमं ए, U
तुमं एं. — CWNOR जाण.

47³ U भणाइ. — WNU जदि, R जद. —
C कुप्पति, STU कुप्पइ.

47⁴ ORT एत्थ को. — C रोसावरो, W
°सरो, SU कोवावसरो.

47⁵ ST तं भण, U ता भण. — CP उम्मु-
हिया जोहा, W उम्मुहिदा°, N उच्चुवजो-
हाय, STU उम्मुहिअ जोहं.

48^a S omits विदूषकः. — R इह जद, T
जह जयि. — N कामिणं, T कामिणीयं.
— CPWU °वाण, ORST अवअभाण.

48^b W °देवइ, SU °देवदे, T देवते. — S
ल्ल. — CPR विअसइ, WN णिवसइ,
O विअसइ. — T omits हु; SU अ.
— CPW तारुणयं तीए.

48^c C जाणिदो, PNORT मुणिदो, S मुणि-
ओ. — P omits दे. — CPWST
अभि.

48^d CPWN पुण, S किं तु किं वि, T उए ए
किं वि. — N omits पि. — COR
भणामि.

49^a S होति एवमेअ, T होति मेव, U होति
एमेअ. — N कोउहलेण, SU कोउहल्लेण.
— C एयमेय, W एमेव, N अमेअ, O
एमअ, R घमअ, STU see above. —
W चलणचित्ताउ, STU तरल°.

49^b C दरिहसिय°, P दरहसिय°, W दरल्ल-
सियठणीउ, N दरमीमीअत्थणीयं, O दर-

विद्वपकः । तरुणो वि रुवरेहारहस्सेण फुल्लन्ति¹ । ए उण रदिरहस्सं जाणन्ति² ।

नेण्ये³

वैतालिकः । सुहसंझा भोदु देवस्स⁴ ।

लोआणं लोअणेहिं सह कमलवणं अञ्चणिहं कुणन्तो
मुच्चन्तो तिब्बभावं सह अ सरहसं माणिणीमाणसेहिं ।

मञ्जिटारत्तसुत्तेछविकिरणचओ चक्कवाएक्कमित्तो

जाओ अत्थाचलत्थो उवह दिणमणी पिक्कणारिङ्गपिङ्गो ॥ ५० ॥

राजा । संणिहिदो संझासमओ वट्टदि¹ ।

विद्वपकः । संकेदकालो कधिदो सहीहिं² ।

उल्लसिभत्थणीसु, R दार उण रदिरहस्सं
जानन्ति ल्लसिभत्थणीसु, STU दरणलिभ^०.
— W पुण. — C वियसह, W धरन्ति,
S णिभदह. — C *द्धजं, N मभलद्धभं,
R मभरद्धरं. — S *विहस्सं.

49¹ U omits. — C विद्वं वत्ति, S omits
विद्वं. — W तारुणो, R तरुओ, T
तरुणा. — C omits वि. — OR उ-
भरेहारसेण, S *रहस्से, T *रेहरहस्से. —
OR विभसन्ति.

49² U omits. — C पुणो. — CWORS
रहं, P रहं, T रयि. — Instead of
49^{1,2} N has only त्यव जाणन्ति.

49⁴ C वेता प्राह. — C *संज्जा, P *संजा,
OR सुहा, S सुहाभ संझा, T सुहं सञ्जा,
U सुसंझा. — S omits भोदु; T देउ,
U होदु. — N देभस्स.

50² C लोचणेहिं, O *हि. — N *वणे. —
STU बद्धणिहं. — OR करेत्तो.

50^b W मुच्चन्तो. — OR तिक्कभावं. — P
सुह, W सहि, N सुर. — P सहसं,
W सहसिं, SU सरभसं. — P कामि-
णी, R मणिणी.

50^c N *सून्तद्ध. — O *वओ, S *चवो.
— WORSTU *वाभक्क. — STU
*मित्तं.

50^d Mss. जादो. — C अत्थावलंखो, P *त्थो,
SU अत्थाभलं, T हत्थाचलं. — P
उभह, U वट्टदि. — CPWNSTU पक्कं.
— NSU *णारंगं, OR *णारंभं.

50¹ C राजाह, P omits राजा; N राजा भो
वभस्स. — C संणिहिदा संज्जा. — SU
वट्टह.

50² CWOR संकेभं, N संझाकालो. — ON
SU कधिदो, P कधिदो दो, T ते कधि-
दो; SU add मे. — CP मन्तीहिं, W
NOR बन्तीहिं. — PW add पि, SU
add ता कं विभ, T adds ता.

5*

ii. 50]

कर्पूरमञ्जरी

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कर्पूरमञ्जरी । सहि विअकखणे गमिस्सं दाव³ । विआलो संवुत्तो⁴ ।
विचक्षणा । एवं करीअदु⁵ ।

इति परिक्रम्य निष्क्रान्ताः सर्वे⁶ ।द्वितीयं जवनिकान्तरम्⁷ ।50³ C कर्पूरं वक्ति. — T भणुगमिस्सामि.50⁴ N विकलो, R विआले, S पओसआलो,

T पदोसकालो, U पओसकालो. — WU

संपत्तो, T पत्तो. — N adds वट्टदि.

50⁵ C विचक्षणा ग्राह । सहि एवं, SU एवं.
— CPWO कोरदु, R कोर.50⁶ T omits परिक्रम्य.50⁷ PWSTU यवनिकांतरं.

राजा । तामनुसंधाय ।

ततः प्रविशति राजा विदूषकश्च¹

दूरे किज्जउ चम्पअस्स कलिआ कज्जं हलिहीअ किं
ओल्लोल्लाइ वि कच्चणेण गणणा का णाम जच्चेण वि ।
लावणस्स णवुग्गएन्दुमहुरच्छाअस्स तिस्सा पुरो
पच्चग्गेहि वि केसरस्स कुसुमुक्केरेहि किं कारणं ॥ १ ॥

अवि अ¹ ।

मरगअमणिगुत्था हारलट्ठि व तारा
भमरकवलिअन्ता मालईमालिअ व ।
रहसवलिअकरणं तीअ दिट्ठी वरिट्ठा
सवणपहणिविट्ठा माणसं मे पविट्ठा ॥ २ ॥

1^a PWNOR किज्जदु, S किंचद, T किज्ज
पअस्स, U किज्जद. — PW हलिहीइ,
N हरिहाइ, OR हलिहाअ, S ०हीय,
T हलंहीय, U हलंतीय.

1^b P भल्लोल्लाअ, N उल्ललेण, OR उत्तलेण,
STU ०ल्लेण अ. — W गणणा य का.
— O जच्चेण. — N किं.

1^c N भलाअणःस, U लाअअस्स. — P णवु-
गादेदु, W णाउगादिदुमहुयराअयसं, N
णवोगादेदु, OR णवोदिदेदु, SU ससु-
गादिदुकिरण, T सयुतादेदुकिरणकाअस.
— W तिस्स.

1^d PORT ०हि, W पच्चग्गेहि, N पच्चग्गेहि. —

T वेकसरस्स, U केदअस्स. — P कुसुमुक्क-
रेहि, WB ०हि, N ०मक्कुरेहि, OU ०मक्कुरेहि,
T कुसुमेक्केरिहि. — N कालणं, S कज्जद,
TU कारिअं.

2^a POR ०मणिपुंजा, WN ०गुच्छा, T ०गुटा. —
NSU ०लट्ठो. — SU व.

2^b STU भसल. — R ०कवलिअंतः, S ०क-
वलअंतः. — T मालदो. — P ०मालियय,
N ०मलई, T ०मलिय.

2^c SU रभस. — N ०वलोअ. — PWNOR
०कंठो. — PW तोइ, NSU तीय, T
तीआ.

2^d PWN पइट्ठा.

विदूषकः । भो वअस्स किं तुमं भज्जाजिदो विअ किं पि किं पि कुरू-
कुराअन्तो चिट्ठसि¹ ।

राजा । वअस्स सिविणअं दिट्ठं अणुसंधेमि² ।

विदूषकः । ता कधेदु पिअवअस्सो³ ।

राजा ।

जाणे पङ्कुरुहाणणा सिविणए मं केलिसेज्जागअं
कन्दोट्टेण तडत्ति ताडिउमणा हत्थन्तरे संठिआ ।

ता कोट्टेण मए वि झत्ति धरिआ ढिल्ले वरिल्लच्चले

तं मोत्तूण गअं च तीअ सहसा णट्ठा खु णिहा अ मे ॥ ३ ॥

विदूषकः । स्वगतम¹ । भोदु एवं दाव² । प्रकाशम³ । भो वअस्स अज्ज मए
वि सिविणअं दिट्ठं⁴ ।

राजा । सप्रत्याशम⁵ । ता कधीअदु कीदिसं तं सिविणअं⁶ ।

2¹ P पियवयस्स. — STU अज्ज किं. — P तु, W तुवं, N तुमं पि, OR तुभं. — N भज्जाए. जिदो, SU भज्जिदो, T भं-जिदो; PO add यइ, W पिइ, R पइ. — P व, WOR व्व. — POR किं पि once only, S किं वि once only, TU omit. — PN कुरूकुराअन्तो, STU घुरुघुराअन्तो.

2² N भो वअस्स omits सिविणअं—पङ्कुरुहा-णणा 3¹. — W पियं सिविणयं, R सि-विणिअं, STU सिविणए. — P माण-समाणुसंधेहि, W तमनुसंधामि, STU मा-णुसिं अणु.

2³ W inserts कीदिसं तं before ता, S omits ता. — P कधिदु, R कधे, STU कधेदु.

3¹ W सुविणये. — NT °सज्जा°. — PW NOR °गदं.

3¹ NU कन्दोट्टेण. — PORT तडत्ति, N झ-टित्त. — Mss. ताडिदु°. — N इत्थं-तरे. — Mss. संठिदा.

3² P कोचेण, N केवेण, O कोडेण, R केडेण, T कोडेण मये. — PNOR धरिदा, W गहिदा. — PWNOR ढिल्लं. — OR वरिल्लंचलं, N वरिल्लंचते.

3³ W मत्तूण. — P गदा इ, WOR गदं. — P तिय, W तीइ, NSTU तीए. — P WNOR णट्ठा अ. — W वि मे, O एमो.

3² STU होदु. — ORSTU एवं.

3⁴ T omits वअस्स. — WSU omit वि. — P सिवयणं, W सुविणयं, N सिविणिअं, OR सिविणं.

3⁵ P सप्रत्यासचं साभिलाखं, W सप्रकाशं, STU सोत्प्रासं.

3⁶ PWNOR कहिज्जदु, SU कहिज्जउ, T कहिज्जइ. — ORSU कीरिसं, T कि-

विदूषकः । अज्ज जाणे सिविणए सुरसरिदासोत्ते सुत्तो म्हि' ।

राजा । तदो तदो⁸ ।

विदूषकः । ता हरसिरोवरि दिखलीलावआए गङ्गाए पक्खालिदो म्हि तोएण⁹ ।

राजा । तदो तदो¹⁰ ।

विदूषकः । तदो सरअसमअवरिसिणा जलहरेण जधिच्छं पीदो म्हि¹¹ ।

राजा । अच्छरिअं अच्छरिअं¹² । तदो तदो¹³ ।

विदूषकः । तदो चित्ताणक्खत्तगदे भअवदि मत्तराडे तच्चवणीसंगदसमु-
हन्तेण गदो सो महामेहो¹⁴ । जाणे अहं पि तस्स गब्भट्ठिदो
गच्छामि¹⁵ ।

राजा । तदो तदो¹⁶ ।

रिसं. — N omits तं. — W सुविणयं, 3¹² NR अच्छरिअं once only, S अच्छेरं once only, U ०रीअं २.

3⁷ STU omit जाणे. — W सिविणए; R adds व. — P ०सरिसोतो, WOR ०सरिसोत्ते, NSTU ०सरिआ. — STU पसुत्त.

3⁸ NOR omit; PWS omit तदो तदो.

3⁹ PWNORS omit विदूषकः. — STU omit ता. — P हरि०, N हरसिरस्सो-
वरि. — P ०लोलाचलणाए, N ०लोलाए
आपगाए omits गङ्गाए; O ०लोलावेआए,
S ०पआए, TU ०लोलावआराए. — W
तोएण पक्खालिदो सि, S ०लिओ सि
corrected to म्हि. — STU omit तोएण.

3¹⁰ P omits राजा. — R तदो once only.

3¹¹ P सरद०. — W ०वरसिणा. — P जहि-
त्थं, WNOR जहिच्छं, SU जहच्छं, T
जहेत्थं.

3¹³ N तदो once only, ORSU omit.

3¹⁴ P तदा चित्तन० भयवं, W भगवं, N भअव-
ट्ठि, OR ०वट्ठ, S omits; U भगवट्ठ. —
W मच्चंढे, S चंडसूए. — P तंवणीसंग-
मेसंगतसमुहंतेण, W तंबवणिणदोसंगमेस-
मुहं, N तंमवणिणसंगदं समुहं, O तन्मव-
णिणदोसंगससमुहं, R म्मवणिणसईसंगमस-
मुहं, SU तंबपणि०, T तंबपणीसंगदस्स-
समुहंतेण गवो. — ORT omit सो.

3¹⁵ NSTU वि. — NOR omit तस्स. — P
०ट्ठिदो ज्जेव, W ०ठिदो, N मेहगब्भ०, OR
तगाब्भट्ठिदो, SU ०गओ, T ०त्थिदो. —
N अट्ठामि, T पेच्छामि. — STU add
त्ति.

3¹⁶ RS तदो once only.

विदूषकः । तदो तहिं सो थूलजलबिन्दूहिं वरिसिदुं पउत्तो¹⁷ । अहं च
रदणाअरसुत्तीहिं मुत्ताणामहेआहिं जलाहितो समुप्पडिअ पीदो म्हि
ताणं च दसमासप्पमाणं मुत्ताहलं भविअ गब्भे संठिदो¹⁸ ।

राजा । तदो तदो¹⁹ ।

विदूषकः ।

तओ चउस्सट्ठिसु सुत्तिसु ट्ठिओ घणञ्जुबिन्दू जिअवंसरोअणो
सुवत्तुलं णित्तलमञ्जुमुज्जलं कमेण पत्तो णवमोत्तिअत्तणं ॥ ४ ॥
तदो सो अहं अत्ताणं ताणं सुत्तीणं गब्भगदं मुत्ताहलत्तणेण मग्गमि¹ ।
राजा । तदो तदो² ।

3¹⁷ OR सो तहिं, STU omit तहिं. — N
थूलबिन्दूहिं, SU थविर°, T धोर°. —
P वरसि. — P पउत्तो, WSU पअट्टो, T
पउटो.

3¹⁸ T अहं भ. — Mss. रभणाअर°. — O
‘सुत्तिहिं. — P मुत्ताहलनामधेयाहिं, W
मुत्तासुत्तिणामधेयाहिं, N मोत्ताणामधेआहिं.
— Instead of जलाहितो W तो, N
संपुहं, S जलधाराहिं, TU जलधराहिं. —
P समुप्पोडिय, W समुप्पडिय, N समु-
ग्गाडिअ, OR समुप्पुरिअ, S संपडिओ,
T समुपाडिदो, U संपाडिदो. — PWOR
add जलबिन्दूहिं (P ‘बिन्दू) समं. — P
जहित्यं पीदो, N जहिक्कं पीदो, T omits
पीदो. — PWOR omit म्हि. — N
ताणं पि, STU ताणं च अहं. — T
दसमाप्पमाण, WOR ‘प्पमाणो, N छ-
मास°, T दहमास°. — P मोत्ताहले,
WOR ‘हलो, N मोत्ताहलं, S ‘भलं, T
‘फलं. — OR हुविअ. — P संठिदो,
SU सुसंठिओ, T सुसंठिदो.

3¹⁹ R तदो once only.

4^a Mss. तदो. — WNOR चउस°. — P
सुत्तिसंठिदो, WNT ट्ठिदो, OR ठिदो. —
P यणंबुबिन्दू हियबंधुरोइरो, WOR ‘बिन्दू
जिदवंसरोअणो, N ‘बिन्दुइइअभबंधुरोअणो,
S ‘बिन्दुज्जिदपंसुरोअणं, TU ‘बिन्दुज्जिअ-
(T ‘द°)कंचुअंचिदो.

4^b PS सुवट्टुलं, T सुवदुलं, U सुवत्तुलं. —
P ‘मञ्जुमज्जलं, W णित्तल°, OR णि-
त्तुल°, S णित्तलमञ्जुमु°, T णिट्टुलं णिट्टु-
लमच्चमज्जलं, U णित्तलमच्चमु°. — OR
वरमुत्ति°.

4¹ P inserts राजा । तदो तदो । विदूषकः
before तदो. — STU तदो सुत्तीणं ग-
ब्भगदं अत्ताणं मुत्ताहलत्तणेण (T मुत्ताफ°)
मग्गमि (U मुग्गमि). — OR omit
तदो. — PWNOR हं. — PW अत्ताणं,
N omits. — OR omit ताणं. —
PW omit सुत्तीणं. — P गदं omits
गब्भ; OR ‘गभं. — P मोत्ता° परिणदं,
W मुत्ताफल°, N मोत्ताहल°. — P मग्गमि,
N भग्गमि.

4² RU तदो once only.

विदूषकः । तदो परिणदिकाले समुद्वादो कडिदाओ ताओ सुत्तीओ
फाडिदाओ अ³ । अहं चदुस्सट्ठिमुत्ताहलाणं मज्झट्ठिदो⁴ । किण्णिदो
अ एक्केण सेट्ठिणा सुवण्णलक्खं दइअ⁵ ।

राजा । अहो विचिन्तदा सिविणअस्स⁶ । तदो तदो⁷ ।

विदूषकः । तदो तेण आण्णिअ वेअडिअं विद्वाविदा मोत्तिआ⁸ । मम
वि ईसीस वेअणा समुप्पणा⁹ ।

राजा । तदो तदो¹⁰ ।

विदूषकः ।

तेणं च मुत्ताहलमण्डलेणं एक्केक्काए दसमासिएणं ।

एक्कावली लट्ठिकमेण गुत्था सा संठिआ कोडिसुवण्णमुत्ता ॥ ५ ॥

4³ N omits विदूषकः. — PSU omit तदो; 4⁷ R तदो once only.

N तदो अ. — OR °काले अ. — PW समुद्वाद, N समुद्वाहितो. — OR omit कडि°. — P omits ताओ; W सुत्तीउ ताउ, P सुत्तीए, N सुत्तिआ. — P फो-
डिदाउ, N फालिदाओ, O दारिदा, R दारिदाओ, S ताडिताणओ, T पोडिदा-
ओ, U ताडिताओ. — WOR omit अ.

4⁴ STU तदो अहं. — P चयउसट्ठि°, W चदुस°, N चउड्ठि°, OR चउसट्ठि°, SU चउसट्ठि°, T चउरसट्ठि°. — PWOR °मुत्ताहलत्तणं, N °मोत्ताहलत्ताणं, T °फ-
लाणं, U °मोत्ताहलाणं. — PWNOR गदो ठिदो, S मज्झट्ठिओ, T मज्झकिदो
टिदो. — U adds किदो अ.

4⁵ PS कीदो, W कीहो, N कीरीदो, TU see below. — W हं, T तदो instead of अ; U omits. — P एकेण, STU सा-
केअणिलएण एक्केण. — P सुवण्णय°. — W देय, N देऊण, S दाऊण, T दयिअ.
— O adds अहं, TU add कीदो म्हि.

4⁸ W omits in the text. — OR तेण अ, TU देण आण्णिअ. — P वेगडियं, N वेधणआरं, OR वेधआरएहिं, SU वेअ-
डिएहिं, T वेअकारोहिं. — P विधावि-
दा ते, N वेधिआ ते, OR वेधाविआइं, STU विद्वाविआ ता. — P मोत्तिदा,
OR मोत्तिआइं (O °इ).

4⁹ W omits in the text. — PN ममावि,
STU मह वि तहिं वेलस्मि (U °लाए).
— Mss. ईसीसि; S adds अ. — TU सीसवेअणा. — P संपत्ता, OR संपणा.

4¹⁰ W omits; R तदो once only.

5^a ORT विदू° तदो, SU omit वि°. — PW तेणं च, N तेणावि, O तेणेअ, R तेण अ,
STU तेणे व्व. — PNU मोत्ता°. — TU °फल°. — WNT °मंडणेण (W °णं),
SU °लेण. — P एक्केक्कियाए, WNORU °दाए, NU एक्क°, T एक्कदाए. — WNT °सिएण, ORU °मासएण, S °मासिदाए.

5^b PW का°. — N गंठिक्कमेण, OR गंठि-

राजा । तदो तदो¹ ।

विदूषकः । तदो तं करण्डिआए कदुअ साअरदत्तो गदो पञ्चालाहि-
वस्स सिरिवज्जाउहस्स एअरं कणउज्जं णाम² । तहिं सा विक्कि-
णिदा कोडीए सुवणस्स³ ।

राजा । तदो तदो⁴ ।

विदूषकः । तदो अ⁵ ।

दट्टण थोरत्थणतुङ्गिमाणं एक्कावलीए तह चङ्गिमाणं ।

सां तेण दिस्सा दइआइ कण्ठे रज्जन्ति छेआ समसंगमम्मि ॥ ६ ॥
अवि अ¹ ।

एहधवलिअजोएहाणिभरे रत्तिमज्जे
कुसुमसरपहारुत्ताससंमीलिआणं ।

कमेण. — W गुठा, NR उत्था, T गुठा.
— N omits सा; SU जा, T या. —
PWNORST संठिदा. — S कोडिसु-
अस्स.

5¹ S omits; R तदो once only.

5² S omits विदू. — ORU omit तदो. —
PNO omit तं. — P तरंडियागदं, STU
करंडए. — P कडुय, N कउअ, T क-
रिअ. — POR सागर°, N सा° णाम
वणिज्जो puts गदो after णाम; S ग-
ओ, T गवो. — STU वीर(T सिरिवीर°)-
विज्जाहरमल्लदेवस्स. — O गअणं. —
T कणकुंजं.

5³ P तदो तेण तहिं च सा, W तदो सा, N
तहिं च सा, OR तेण तहिं सा. —

WNR विक्किणीदा, STU विक्किदा को-
डिसुवणमुल्लेण (S °मुल्लेण), N सुवण-
अस्स.

5⁴ RU तदो once only.

5⁵ P तदा, ST omit तदो अ.

6^a W तट्टण. — P धोरत्थण°.

6^b U देण. — N दइआअ, SU दइआए, T
दइएअ. — P रज्जन्ति, S रेज्जन्ति.

7^a P °बहुलिद°, WOR °वहलिद°, S धवलि-
अ°, T धवलिअणवजोयहा°, U धवलि-
अणह°. — O °मज्जे, R °मजे.

7^b W कुसुमसरपहत्तास°, N °प्यहारुत्ता°. —
P °संमीलिदाणं, WNOB °संमीलि-
दाणं.

णिहुवणपरिरम्भे णिब्भरुत्तुङ्गपीण-

त्थणकलसणिवेसा पीडिओ हं विबुद्धो ॥ ७ ॥

राजा । किंचिद्विहस्य विचिन्त्य¹ ।

सिविणअमिणं ण सच्चं तं पाणसमासमाअमं मुणसि ।

पडिसिविणएण तस्स वि णिवारणं तुह अहिप्पाओ ॥ ८ ॥

विदूषकः । भट्टो ठक्कुरो छुहाकिलन्तो बम्हणो अविणीदहिअआ बाल-
रणडा विरहिंदो अ माणुसो मणोरधमोदएहिं अत्ताणअं विडम्बेदि¹ ।
अवि अ वअस्स पुच्छामि कस्स उण एसो पहावो² ।

राजा । पेम्मस्स³ ।

विदूषकः । भो देवीगदे पणअप्परुढे वि पेम्मे किं णु कप्पूरमञ्जरिं स-

7^c P णिहुयणिं णिब्भरुत्तुङ्गं, T णिब्भरोत्तुङ्गं.

7^d N 'त्यणत्थलणिं', STU 'त्यणअलस'. —
PWNBSST पीडिदो, O पीठिदो.

7¹ S स्मत्त्वा, T किंचित्स्मत्त्वा, U किंचित्
स्मितं विधाय. — PNOR add च.

8^a W सविणं. — P 'मिणमसच्चं, WOR
'मेणमसच्चं, N 'मिसेण सच्चं, STU 'मि-
मं. — PWNOR तं दिट्ठं मेणुसंधमाण-
स्स (W मेणुसंधमाणस्स, N ममाणुसरत्त-
स्स). — U पाणसमाअमं.

8^b P 'सिविणएण एसस्स, N एदस्स. — P omits
वि; OR अ. — P वारणं, N णित्था-
रणो. — S ते, TU दे. — WST अभि.
— W adds सविणउ ण भोदि एसो स-
विणयमिणसो दिट्ठो अदिट्ठे माणुसम्मि अ-
णुराउ पडिसुविणएण तस्स व णिवारणं
तुह अभिप्पाउ. पाठांतरं.

8¹ OR भट्टो, STU पब्भट्टो विअ (T णाडवो).

— O ठक्कुरो. — W छुहाकिलन्तो य,
ORSU खुहा, SU 'किलिट्ठो, T छुहा-
किलिट्ठो; STU add विअ. — P बम्ह-
णो. — N अविवीद, OR अविणीअ,
S अविणअ, U अविष्साद; STU add
विअ. — P बालदंडा. — POR omit अ;
STU विअ. — P मणुस्सो. — WNO
RTU मणोरह, P मणोरधमोदएहि, S
रधमोदएहि, T 'मोदअसएहिं, U 'रु-
म्मादसएहिं. — WT अत्ताणं, N अत्ताणं
अ, OR अप्पाणअं, SU अप्पाणं. — W
विडम्बेदि, N विडम्बअदि, SU विणो-
देसि.

8³ W पुच्छामि वयस्सं, PNSTU पुच्छेमि. —
W omits उण; S मण. — PWORS
एस. — PWNOR पहाओ, S प-
हावो.

8³ U omits. — PS पेम्मस्स, T पेम्मणो.

वङ्गवित्यारिदलोअणो पिअन्तो विअ पुलोएसि⁴। किं तिस्सा प-
रिहीअमाणगुणा देवी⁵।

राजा । मा एवं भण⁶।

कीए वि संघडइ कस्स वि पेम्मगएही

एमेअ तत्थ ए हु कारणमत्थि रूवं ।

चङ्गत्तणं पुणु महिज्जइ जं तहिं पि

तं दिज्जए पिसुणलोअमुहेसु मुहा ॥ ९ ॥

विदूषकः । भो किं उण एदं पेम्मं पेम्मं ति भणन्ति¹।

राजा । असोखमिलिदस्स मिधुणस्स मअरइअसासणेण परूढं पण-
अग्गणिं पेम्मं ति छइस्सा भणन्ति²।

8⁴ U omits विदू° भो. — P देई°, N देवीए
गदे, S देवीपणअरूढे वि, T देवीदो आ-
अदे, U देवीगए. — PW °परूढे. — PW
T omit वि. — P किं इति, W omits
किं ए; NOR किति, T किं णाम. —
N °मंजरीं पि. — P सव्वालंकिदसच्चंगं
वित्यारिय लोयणा पुणो पुणो, W °वि-
छारिअ°, NORSTU °रिअ°, S सव्वंगे°. —
S पोअंतो, T विज्जंतो, U पिज्जंतो.
— PW पलोएसि, N अवलोअअसि, OR
पलोअसि, U विलोएसि.

8⁵ P तत्रो, W तत्तो, N तदो वि होअमाण°. —
NTU °गुणगणा.

8⁶ ORSTU एव्वं. — T adds कए विअ
चित्तं संघट्ठअइ कस्स वि पेम्मंगटोय अमि-
पावो एव्वं जप्प तदो एत्थ ए हु कालणं
इवं सुंदरेत्तणं पुणो अतिरचइ अवि अ.

9^a STU काए. — P संपडदि, WOR संघडदि.
— T पेम्मंगथी.

9^b TU एव्वेअ. — W इत्थ. — NSTU का-

लण°. — OR °मेदि, STU °मेत्थ. —
PWNOR रूअं, T रूअं.

9^c P omits पुणु, NOR पुण, STU उण. —
P अहिलिसज्जदि, WOR महिज्जदि, N
लहिज्जदि. — SU वि.

9^d P त दज्जए. — T विसुण° सुदं.

9¹ STU omit भो. — W पुण किं, PN
पुण, OR पुणं, SU omit. — S गदं.
— PTU पे° once only, N पेम्म
पेमेत्ति, S पोमि पेम्मं ति, T पेम्मेत्ति. —
PW भणदि, N भणेदि, O मणंति, S
भणिज्जइ, T भणंदि.

9² N omits राजा. — PWOR °मिलिदो,
NT °मी°, S °मिलंद, U °मिलअस्स. —
Mss. मिहु°. — P °सासणेणं, N सअ-
रइअसासण, OR °सासणे. — P यण-
यपरूढांगंठो, W पणयपरूढहिययंगंठो, N
विरूढपणअगंठि, OR परूढो षोहगांठो,
SU परूढं पणअगंठिं (U °यिं), T परूढ-
पणअगंथि. — PW पेम, N पेम्म, ST

विद्वषकः । कीदिसो सोः ।

राजा ।

जस्मिं विअप्पघडणाइकलङ्कमुक्को

अन्तो मणम्मि सरलत्तणमेइ भावो ।

एक्केक्कमस्स पसरन्तरसप्पवाहो

सिङ्गारवट्ठिअमणोहवदिस्ससारो ॥ १० ॥

विद्वषकः । कथं विअ सो लक्खीअदि¹ ।

राजा ।

जाणं सहावपसरन्तसुलोलदिट्ठी-

पेरन्तलुण्णितअमणायं परोप्परेण ।

वडुन्ति वम्महविइस्ससरप्पसारा

ताणं पआसइ लहुं चिअ चित्तभेओ ॥ ११ ॥

पेम्मे. — WNT ति. — P भखेति, S
मखंति, T omits छ भ°.

9^a ST कीरिसो, U केरिसे.

10^a PNSTU 'घडणादि'. — U 'सुतो.

10^b N अन्तम्मि जस्स, OR अन्ताणभम्मि, STU
अन्ते म°.

10^c W इक्किक्कयस्स, N एक्ककमस्स, OR एक्क-
कस्स, STU एक्ककमस्स. — P 'रसण्हो,
NR 'प्पसारो, SU 'समप्पसार, T पसरं-
ससमप्पसार.

10^d NR 'वट्ठिअमणोभव', O 'मणोभव',
SU 'वट्ठिअमणोरह', T 'वट्ठिअमणोरह'.
— P 'इस्ससारे, N 'दप्पसारो, TU
'दिट्ठसारो.

10¹ ORSTU कहं. — W वि च सो लक्खी-
यदि.

11^a N प्पहाव°, OR सहाव°, T सहाव°. —

PST 'सलोण', WN 'सलोल', U 'प-
सख'. — PU 'दिट्ठि.

11^b NR 'लुंठिअ', S 'णोल्लिअ', T 'णुल्लिअ',
U 'णुल्लिअ'. — Mss. 'मणाय. — W
परोप्परेण, NT परंपरेण, U परप्परेण.

11^c P वट्ठंतवम्महविलासंसप्पसारो, W वडुंतव-
म्महविअसरसप्पसारो, N वट्ठंतम्महवि-
तोसरसप्पसारो, O वट्ठंतम्महविस्सरस-
प्पसारो, R वट्ठंतम्महविइस्सरस omits
what follows as far as सो भखण म
inclusive, see 12^b; T वट्ठति वम्मह-
विदिस्ससरप्पसारा, U वडुंतवम्महविइस्स-
सरप्पसारो.

11^d P लहुं पि स, W लहु वि स, NS लहु
व्विअ, O लहु विअ, TU लहु व्विअ.
— PW 'हेऊ, N 'भावो, O वित्तेऊ
corrected to 'भावो, S 'भेदो, TU
'भेओ. — S adds वि । वअं उण एव
जाणीमो । रा । वअस्स किं विअ.

चिद्वचकः ।

अन्तो णिविट्टमणविभ्रमडम्बरो जो
 सो भस्सए मअणमराडणमेत्थ पेम्मं ।
 दुल्लक्खअं पि पअडेइ जणो जअम्मि
 तं जाणिमो सुवहुलं मअणेन्दजालं ॥ १२ ॥
 किं च^१ । जइ चित्तगदं पेम्मं अंगुराअं उप्पादेदि ता किं कज्जं
 मराडणाडम्बरविडम्बणाए^२ ।
 गजा । वअस्स सच्चं एदं^३ ।
 किं मेहलावलअसेहरणेउरेहिं
 किं चङ्गिमाइ किमु मराडणाडम्बरेहिं ।
 तं अस्समत्थि इह किं पि णिअस्सिणीणं
 जेणं लहन्ति सुहअत्तणमञ्जरीओ ॥ १३ ॥
 अवि अ^४ ।
 किं गेअणट्टविहिणा किमु वारुणीए
 धूवेण किं अगुरुणो किमु कुङ्कुमेण ।

12^a NSU भन्ते, T भन्त. — P णिविट्टमाण*,
 T सिविट्टमविभ्रम*.

12^b N लो भणए. — W *मिळ, N *मंडलमे-
 त्य. — NT पेम्म.

12^c T दुल्लक्खिदं, U *क्खिअं. — STU वि.
 — T पअसेइ जणो जअम्मि.

12^d N जणिमो, STU मखिमो. — P सब-
 हुलं, T सुवहुलं. — P मयणंदयालं, WNU
 मअणिंद*.

12^e P यदि, WT जदि. — W तगदं, T चि-
 तटाअं, U *गअं. — TU पेम्म. —
 STU उप्पादेइ. — T तदो, U omits.
 — P कज्जयदि, WN किज्जदि, OR
 कज्जदि, TU omit.

12^g T omits वभस्स. — PWOR इयं, N
 इदं, T लेख्य एदं.

13^a W *सेहरेणउरेहिं, S *येउरसेहरेहिं.

13^b N चंगिमा, S चंगिमाए, TU चंगिमाणसुह.
 — PWN *बरेण.

13^c T तं भस्सयमधिक इह. — ST वि. —
 PN णिअंविणीओ, O *णीयं corrected
 to *णीओ.

13^d T जणं. — N लिहन्ति. — R सुहत्त-
 भण*.

13^e W omits; S किं च.

14^a S भेभरंगविहिणा, TU गेभरंगविहिणा.

14^b P धूवेण, W धूवेणं, N धूवेण, T धूमेण
 omits किं. — P अगुरुणा, W अगुरणा,

मिटुत्तणे महिअलम्मि ए किं पि अस्सं

रुच्चिस्स अत्थि सरिसं पुणु माणुसस्स ॥ १४ ॥

अवि अ¹ ।

जा चक्कवट्टिघरिणी जणगेहिणी जा

पेम्मम्मि ताण ए तिलं पि विसेसलम्भो ।

जाणे सिरीअ जइ किज्जइ को वि भेओ

माणिक्कभूसणणिअंसणकुङ्कुमेहिं ॥ १५ ॥

अवि अ¹ ।

किं लोअणेहिं तरलेहिं किमाणणेण

चन्दोवमेण सिहिणेहिं किमुसएहिं ।

अस्सं णिमित्तमिह किं पि तमत्यि मखे

जेणङ्गणाउ हिअआहि ए ओसरन्ति ॥ १६ ॥

विदूषकः । एवं खेदं¹ । किं उण अस्सं पि मे कधेसु जं कुमारत्तणे

- | | |
|---|--|
| <p>N भगुरणो, STU भगरणो. — P कुं-
कुमेणं.</p> <p>14^c S तिटुत्तणे, T टिटुत्तणे, U सिंखागुणेन. —
W महिअलं पि, U महिलासु. — NS
TU वि.</p> <p>14^d P रुच्चिस्स, W तरस्स, N रुच्चिअ. — P
ORST पुण, N पाण, U उण.</p> <p>15^a N चक्कवट्ट. — PT चरणो. — PN वा,
O जाँ.</p> <p>15^b S ए हु को वि, TU ए हि किं पि (T
वि). — U लाहो.</p> <p>15^c P जाणा सिरीइ, W सरीइ, NSTU रीए.
— P जणि को वि भउव्वभावो. —
OR जदि, S जह. — W किज्जहि,
N कज्जदि, OR किज्जदि. — W को
इ भेदो, N भावो, S भेदो.</p> | <p>15^d N भूसणणिएसण.</p> <p>15¹ PU किं च, WS omit.</p> <p>16^a ST लोअणेहि तरलेहि.</p> <p>16^b T चंदोप. — N त्यणेहिं, S सिहणेहि,
TU यणएहिं (T चि). — PS किमु-
सएहि, N किमुसएहिं, T किमुत्तणेहि.</p> <p>16^c WOR तं (W ता) किं पि अस्समिह भू-
खलए णिमित्तं. — P कं पि, ST वि. —
N तमिह, T तदत्थि.</p> <p>16^d NSTU जेणंगणाओ, OR जे अंगणाउ. —
PWOR हिअआउ, N चिं. — P उअ-
रन्ति, W उत्तरन्ति, T वोसरन्ति.</p> <p>16¹ U omits विदू. — ORSTU एव्वं. —
N खेदं, SU खेदं.</p> |
|---|--|

माणुसस्स मणोजन्तणं तस्सिं पि तारुस्सएण किं पि चङ्गत्तणं
चडदि¹।

राजा ।

णूणं दुवे इह पआवइणो जअम्मि

जे देहणिम्मवणजोवणदाणदक्खा ।

एक्को घडेइ पढमं कुमरीणमङ्गं

कण्डारिऊण पअडेइ पुणो दुईओ ॥ १७ ॥

तेण अ¹।

समणिवलअकञ्चीणेउरा वेसलच्छी

मराअमणिमाला गेरिआ हारलट्ठी ।

हिअअहरणतन्तं जोवणं कामिणीणं

16³ PWNOR पुण. — WOR omit पि; ST¹ वि. — WT omit मे. — SU कहेसु,
T सुणोदु भवं. — U जं अंगं. — N
कुमारीत्तणे, S कुमरित्तणे, T माणुसस्स
कुमरित्तणे, U कुमारत्तणे omits माणु-
सस्स. — PW न मणोज्जं, N अमणो-
ज्जं, O मणुसाअत्तं corrected to मणु-
ज्जअत्तं, R मणुस्सअत्तं, S मणोजन्तणं र-
मणिज्जत्तणं, T अंगे मणोजत्तणं. — P
omits पि; W तस्सावि, N जं तं पि,
STU तं वि. — PST तारुस्सए, N ता-
रुस्सए व, O तरुणत्तणे, R तरुणत्तणे.
— PNS omit किं पि; RTU किं वि.
— TU सुंदरत्तणं. — P वट्ठदि, W
चडइ, NU वहदि, O वट्ठदि, R वट्ठादि,
S होइ, T आरोहइ.

17^a O नुणं, STU जाणे. — W जइम्मि, O
जअगम्मि.

17^b P जं देहनिम्मव्वणदाणं, S देहिणं वहणं,
TU णिव्वहणं.

17^c PN घडेदि, T घटोइ. — SU पुढमं, T
पढमं. — N ंमंग, OR ंरीण अंगं.

17^d P कण्डारिऊण, N मुक्कारिण, S तं सारि-
ऊण, TU तं दारिऊण. — T पअसेइ.
— U उणो. — NORU दुदोओ, S
दुदोवो, T दुदिवो.

17¹ P omits; W तेणे अ, OR अवि अ, U
जेण अ.

18^a P सुमणिवलयकंटे नेउरावेसलत्थी, W सु-
मिणं, N रणिअवलअकञ्चीणेउरावासं, O
सुमणिं, R ंणेउराराउलच्छी.

18^b P ंमाली. — PWOR गेरिआ, SU हा-
रिआ, T चंगीआ. — P ंलत्थी.

18^c S ंभरणं. — WOR ंसुत्तं, NT ंमंतो.

जअइ मअणकाणं छट्टुअं लट्टुअं च ॥ १८ ॥

तथा अ^१।

अङ्गं लावणपुसं सवणपरिसरे लोअणा फारतारा

वच्छं थोरत्थणिणं तिवलिवलइअं मुट्टिगेज्झं च मज्झं ।

चक्काआरो णिअच्चो तरुणिमसमए किं णु अखेण कज्जं

पञ्चेहिं चेअ बाला रइरमणमहावेजअन्तीउ होन्ति ॥ १९ ॥

नेपथ्ये^१ ।

सहि कुरङ्गिए इमिणा सिसिरोवआरेण णलिणी विअ कामं कि-
लम्मामि^२।

18^d PNOR जअदि. — N *कहअं पट्टुअं व-
ट्टुअं च, OR क* लक्खअं अ, U क*
चोट्टुअं च.

18¹ PN तहा अ, W अदो अ, ORSU तह
अ, T अवि अ.

19^a PS लाअख*. — SU सवणपरिआ, T
*पञ्चरिआ. — PW लोयणे. — P फा-
रतारे, W हारतारे, N रतारा, T फाल-
तारा.

19^b W वत्थं, T वत्सं. — P तिवलियवलइयं,
N *वलअं, T तिवलिअवलअं. — P
*गज्जं, NO *गेज्जं, STU *गज्झं. — OR
अ, N omits. — NO मज्झं.

19^c STU चक्कुच्छेहो. — W किं तु. — S
अखेहि.

19^d P वेय, O जेव्वं, R जेव्व, T एव्व. —
N omits बाला. — PWOR मअणज-
अमहा*, N रइरमणमहावेजअन्तीअ, R
*वजअन्तीउ, STU रइरमणजए वेअअन्ती
(S वेजअन्ती, T वेजइति) व (T व्व,

U वि). — P हुवन्ति, T होइ, U
ह्वाइ.

19¹ W नेपथ्ये कुरंगिका । विरइयगअधरवासेण
सेयसलिसत्तगत्तो संबुत्ता तत्तभोदि कप्पूर-
मंजरी ता वत्थंचलेण वोजिस्सं दाव तथा
कुर्वतो भो भो वरिल्लपवणेण णिव्वुदो
देहदाहो, see iii. 22¹ ff.; N नेपथ्ये चि-
लतरगअंविमिण स्सेदसलिसत्तगत्ता तत्त-
भवदो वस्संतंचलेण वोजवस्सं वसणंचलाप-
वणेण णिव्वुत्तो देहदाहो.

19² PW कप्पूरमंजरी सहि, TU अइ. — P
कुरंगीए. — T सिसिरोवअरेण; U adds
णीहारेण. — POSU णलिणि, W तालि-
णि. — Mss. व्व. — N इसए instead of
कामं; T omits कामं. — P किलिमिया,
W क्लामिया किलिस्सासि, NSU किलमामि,
OR किलिम्मामि, T किलिस्सामि. — P
adds कुरंगिका । विरइयगअधरवासेण
सेयसलिसत्तगत्ता संबूदा तत्र भोदो क-
प्पूरमंजरी अवलेणं विजिस्सं दाव तथा
कुर्वतो भो भो उवरिल्लपल्लवपवणेण णि-
व्वादो पदीवो । विचिंत्य स्वगतं ॥

विसं व विसकन्दली विसहरो व हारच्छडा

वअस्समिव अत्तणो किरइ तालवेण्डाणिलो ।

तहा अ करणिग्गअं जलइ जन्तधाराजलं

ण चन्दणमहोसहं हरइ देहदाहं च मे ॥ २० ॥

विदूषकः । सुदं पिअवअस्सेण^१ । भरिदा कणा पेऊसगराडूसेण^२ । ता किं अज्ज वि उवेक्खीअदि घणघम्मेण किलम्मन्ती मुणालिआ गाढक्कडिदूसहेण सलिलेण सिञ्चिज्जन्ती केलिकुङ्कुमपुत्तलिआ छम्मासिअमोत्तिआणं तडत्ति फुडन्ती एक्कावली गरिढवस्सके-
आरिआ लुगिदज्जन्ती गन्धहरिणेहिं^३ । ता सच्चं सिविणअं दे सं-

20^a PWNORT विस छ, S विसं भ. —
T विसकंदलं. — PWORS 'हर, T
'धर, U 'हरं व.

20^b W वयंसं, O विसगिमिव भरणो, R
विसगिमिव, STU परिस्समविवत्तणं (S
'द्धणं). — P किरिदि, WN किरिदि, SU
कुणइ, T कणइ. — P तालवंतोनिनिलो, W
तालवंतां, N तालवंदणिलो, R तालवेण-
णिलो, S तालवंतां, T तालउंदां.

20^c P तहा हि, SU तहा करविणिग्गअं, T
तहा करभणिग्गदं, P 'निग्गदं. — PN
जलदि.

20^d POR 'सही, N 'सधो. — PN हरदि. —
O देहिदाहं. — OR भ.

20^e PN जं भरिदा, WORTU भरिआ, S
हरिआ. — P कसंगुली, OR कसंजली,
S ते कणा, T दे कं, U देण कं. —
P पीऊसेहिं, WNS पीऊसं, N 'गंडूसे-
हिं, O 'गंसेणदू, R 'गंडमेण.

20^f S तं. — N अज्ज वि किं. — PN उपेक्खी,
S उवक्खी. — PW किलिंमंतो, NOR

किलंतो, U किलमंतो. — SU मुणालि-
आ विअ, T मुणालिक्केव. — P गाढक-
डुणदुसह, W 'कडिणं, N 'कथिददुःस-
हेण, O 'कडुणं, R गाढदठणं, S 'क-
डिदं, T 'कहिअदुस्सहेण, U 'क्कधिअं.
— W सिच्चंतो, OR सिंचंतो. — W
केलिकुसुमं, NOR 'कुंकुमत्थली, T केलो-
कुंकुपुत्तिआ; STU add विअ दाहवेण.
— P म्मासियमोत्तिया, W 'मुत्तियाण,
N छमासिअमोत्तिआण, O छम्मसिअमो-
त्तिआण, R 'सोत्तिआ, SU छम्मासमो-
त्तिआ, T तुट्टिज्जंतो छम्मासमोत्तिआ; TU
add विअ. — PORS तडित्ति, N कु-
डित्ति, T तट्टित्ति, U संत्ति. — P टुंतो
भावेण, W फुटंतो, N फुडित्ति, OR तु-
दंतो, S तुट्टंतो, T पुटंतो, U फटंतो. —
STU एक्कावली विअ. — P गंघिवस्सय-
केयारया, W गंघिवस्सयं, N 'कलिआ, OR
'केदारिआ, T गंघिवस्सकेदारिअ, U omits.
— PW लुडिज्जंतो, N लुंठिज्जंतो, S
लुटिं, U omits; ST add विअ. —

पखं⁴। ता एहि पविसम्ह⁵। उब्भिज्जदु मअरइअपडाआ⁶। पवट्टदु
कण्ठकुहरम्मि पच्चमहुंकाराणं रिज्जोली⁷। थक्कन्तु बाहप्पवाहा⁸।
मन्थरिज्जन्तुणीसासप्पसरा⁹। लहदु लावखं पुणस्सवभावं¹⁰। खड-
क्किआदुवारेण पविसम्ह¹¹।

इति प्रवेशं नाटयतः¹²

ततः प्रविशति नायिका कुरङ्गिका च¹³

नायिका । ससाध्वसं स्वगतम्¹⁴ । अम्मो किं एसो सहसा गअणङ्गणादो ओ-
दिस्सो पुस्सिमाहरिणङ्को¹⁵ । किं वा तुट्ठेणणीलकण्ठेण णिअदेहं ल-

PNOR °हरिणेण, W °हरिणएहिं. —
STU add णिअरमअणज्जरज्जरिअवि-
लुत्तगता (T °जरविलुत्त°, U °ज्जरव-
इअरविलुत्त°) संवुत्ता (S सा संवुत्ता, T
संवुत्ता).

20⁴ S संव. — ORTU दे सि°, S ते सि°.
— W omits संपखं.

20⁵ WNOR omit ता; T एताहि. — P
पविसिम्ह, O यविसामो, R पविस्समो.

20⁶ W उज्जेदु, STU उत्तंभिज्जउ. — W
°पडायं, N °पताआ, T मअणअअपआओ,
U °पआआ.

20⁷ PWOR पअट्टदु, N पअट्टद, SU पव-
ट्टउ. — P कखकुहरम्मि, N कंठम्मि,
O कणअहरम्मि, SU कलकंठकंठकु°, T
कलकंठकु°. — W °हुंकाराण, NT
°हुंकाराणं, OR °हुंकार, SU पंचमुगा-
राण (U °णं). — P रित्थोली, NT
रिठ्ठोली.

20⁸ W थक्कंमु, N थक्कु, O थक्कंदु, R थक्कदु,
S ठक्किज्जंतु, T ठक्किज्जंतु, U ठक्किज्जंतु.
— T °प्पवाहो.

20⁹ P मधरिज्जंतु, N संवरिज्जंतु, T मंदोकी-
ज्जंतु. — PSU °प्पसारा, T °पसारा.

20¹⁰ W लहंदु, N लहेदु, R वहदु, S लहाउ,
TU लहउ. — PTU लाअखं. — P
NOR पुणणव°, N °हावं, STU पुख-
भावं.

20¹¹ PWOR omit. — N खिडिक्किआदुआ-
रेण, S कड°, TU किड°.

20¹² P खडक्कियापवेसेण, W खडक्किोद्घाटनेन,
O खडिक्कोद्घाटनेन, R खटिक्कोद्घाटनेन
instead of इति; N इति प्रविशतः

20¹³ R तत विशति.

20¹⁴ P omits नायिका. — P ससाध्वसा
अवलोक्य स्व°, W ससाध्वसमात्मगतं, OR
स्वगतं ससाध्वसं.

20¹⁵ W अम्हे, S अंमो, U अम्हो. — PW
NORST एस. — ORT omit सहसा.
— W गयशंगणिहि, OR °गणाहिं. —
PN अवइस्सो. W अवयणो, ORSU
ओइस्सो, T ओइस्सो. — WS हरि-
णंको.

म्भियो मणोहवो¹⁶ । किं वा हिअअस्स दुज्जणो णअणायं सज्जणो
मं संभावइस्सदि¹⁷ । प्रकाशम¹⁸ । इदं इन्दआलं विअ पेक्खामि¹⁹ ।

विदूषकः । राजानं हस्ते गृहीत्वा²⁰ । भोदि सच्चं इन्दआलं संपणं²¹ ।

नायिका लज्जते²²

कुरङ्गिका । सहि कप्पूरमञ्जरि अब्भुट्ठाणेण संभावेहि भट्टारअं²³ ।

नायिका उत्थातुमिच्छति²⁴

राजा । हस्ते गृहीत्वा²⁵ ।

उट्ठिजण थणभारभङ्गुरं मा मिअङ्कमुहि भञ्ज मज्झअं ।

तुज्झ एरिसणिवेसदंसणे लोअणाय मअणो पसीअउ ॥ २१ ॥

अवि अ¹ ।

जिस्सा पुरो हरइ णो हरिआललच्छी

रोसाणिअं ण कणअं ण अ चम्पआइं ।

20¹⁶ SU omit वा. — O सुट्ठेण, T किमु-
तुळेण. — W णोलयंटेण णिअयदेहं. —
STU लंभिओ. — PN मअणो, OR
‘हओ, S मणो, T ‘भवो.

20¹⁷ WNOSTU णअणाय. — POR सज्ज-
णो जणो. — WN omit मं. — WOR
संभावेदि, N भावइस्सदि, OR सं मं.

20¹⁹ N यहि गुरंगिण, OR सहि कुरंगिण be-
fore इदं, WNSU omit इदं; T इदं.
— N इंदलालमिव, T इंदजालं. — PSU
छ, WT omit; OR अ. — N पेक्कामि,
SU दक्कामि.

20²⁰⁻²² N omits. — P सच्चं भो, W भो-
दी, STU होदि. — T सच्चमिदाणों. —
S ‘जालं.

20²³ N विदूत्याणेण संभावेहि भट्टारअं. — R

सहि कप्पूरमंजहिअं तुज्झ etc., see the
following verse. — T अब्भुट्ठाणेण.
— W संभावेह, O संभावअ. — W
भट्टदारयं, STU भट्टारं.

21^a S ‘भारमंघरं. — T भंग. — NO मज्जअं,
SU मज्झमं.

21^b N तुस्स, O तुज्ज. — PWNOR ई-
दिसं, S ईरिसं. — T ‘वंसणे. —
P पसीयदु, WS पसीदतु, NOR ‘ददु,
T ‘दउ, U ‘दइ.

22^a P जिस्सा, NSU जस्सा, OR जाए. —
PWNOR हरदि, STU पुरइ. — P
हरियाहलही, N दलिहा हरिहा; O ह-
रिआहरिहा, and adds in the margin
ललळी; STU ‘लट्ठी.

22^b T रोसणिअं. — N कणयं णवचंपकाइं.

ताइं सुवस्सकुसुमेहि विलोअणाइं

अच्चेमि जेहि हरिणच्छि तुमं सि दिट्ठा ॥ २२ ॥

विदूषकः । गम्भघरवासेण सेअसलिलसित्तगत्ता संवुत्ता तत्थभोदी क-
प्पूरमञ्जरी¹ । ता सिअअञ्चलेण वीजइस्सं दाव² । तथा कुर्वन्³ । हा हा
कथं वरिल्लपवणेण णिवाविदो पदीवो⁴ । विचिन्त्य स्वगतम्⁵ । भोदु ली-
लोज्जाणं जेव गच्छम्ह⁶ । प्रकाशम्⁷ । भो अन्धआरणच्चिदं वट्टदि⁸ । ता
णिक्कमम्ह सुरङ्गामुहेण ज्जेव पमदुज्जाणं दाव⁹ ।

सर्वे निष्क्रमणं नाटयन्ति¹⁰

राजा । कर्पूरमञ्जरीं करे गृह्यत्वा¹¹ ।

22^c PWR *मेहिं, T *कसमेहि, U सुअस्स*.
— PU सुलोअणाइं, T सुलोअणाइं.

22^d P अवंमि, W अंचेमि, N अच्चेम, T अ-
च्चमि. — P जहिं, WOR जेहिं. —
N हरिणक्खि. — P तुमं पदिट्ठा, OR
तुअं.

22¹ PWNOR गम्भहर*, T *धर*. — S *वा-
सेणे व्व, U *वासेण व्व. — P सलिल-
सित्त*. — STU *सित्तसव्वगत्ता. — P
WNOR संभूदा, T संउत्ता. — PN त-
त्तभोदी, W तदो भोदि, SU तत्तहोदि,
T तदो होदि. — W कप्पूरमंजरि, SU
*जरि.

22² WSTU omit ता; OR ता इमं. — P
OR सिच*, WN अंचलेण. — PN वि-
जिस्सं, W वज्जिस्सं, SU वीजिस्सं, T
विज्जइस्सं.

22⁴ S हा once. — W कथं, STU कथं. —
P परिल्लपवणेण, W वरिल्लंचलेण, OR
वरिल्लपल्लवेण, STU वरिल्लपल्लवपवणे-

ण. — P णिवावो, WN णिवावो,
OR विज्जाविओ, ST णिवाविओ, U
णिवाविओ. — N पदीवो, R पदीओ,
S पदीओ, T पदीवो, U दीवो.

22^{5,6} OR omit. — ST omit भोदु; U
होदु. — W *लुज्जाणे, SU *लुज्जाणं.
— P ज्येव, WN ज्जेव, STU omit.
— P गच्छामो, N गच्छेम्ह, STU गमि-
स्सामो; U adds दाव.

22⁸ N omits भो; U भो भो. — P अंधयारं
णिच्चिदं, W अंधारपणच्चिदं, N अंधआ-
रेण णट्टिदं, STU अंधआरेण जिदं तिहुवणं
(U भुवणं). — OR पट्टदि, STU वट्टइ.

22⁹ P णिक्कमंम्ह, S *मिअ, T *मिअ. —
PT सुंगं, OR सुंगं*. — P ज्येव,
NO ज्जेव, R जेव, STU *मुहेणे व्व.
— OR omit दाव; ST पविसम्ह.

22¹⁰ N निष्क्रामां नाटयंतः, TU तहे (T तह)
ति नि* (U परिक्रम्य निष्क्रामं).

22¹¹ STU नायिकां हस्ते. — PNOR धत्वा.

मज्झ हत्थठिअपाणिपल्लवा ईस संचरणचञ्चुरा हव ।

जं चिराअ कलहंसमण्डली होउ केलिगमणम्मि दूहवा ॥ २३ ॥

स्पर्शसुखमभिनीय¹ ।

जे णवस्स तिमिसस्स कण्ठआ जे कलङ्ककुसुमस्स केसरा ।

अज्ज तुज्झ करफंससक्खिणो ते हवन्तु मह अङ्गसङ्गिणो ॥ २४ ॥

नेपथ्ये¹

वैतालिकः । सुहणिबन्धणो भोदु देवस्स चन्दुज्जोदो² ।

भूगोले तिमिराणुबन्धमलिणे भूमीघरे व द्विष्ट

संजाआ णवभुज्जपिञ्जरमुही जोणहाइ पुवा दिसा ।

मुच्चन्तो मुउउन्दकेसरसिहासोहाणुकारे को

चन्दो एक्ककलाकमेण अ गओ संपुष्पबिम्बत्तरणं ॥ २५ ॥

अवि अ¹ ।

23^a P °त्थिद°, WORSTU °ठिद°, N इत्थ-
दठिद°. — Mss. ईसि (P ईसं). — N
रंचरणपल्लवा, O °बधुरा, R °वंधुरा. —
P हवं, WNO °भव. — STU होदि
(T होइ, U होदि) ईसि कलकंठिसंचरा.

23^b OR तं, T जं अचिराअ. — PWOR
भोदु. N omits; STU होइ. — N दु-
भभा, OR दहगा, SU दुभभा, T
दुभभा.

23¹ P परस्परं स्पर्श°, T सुखस्पर्शमभि°.

24^a PO तिउसस्स, W तउसस्स, N तिउरस्स,
R टिउसस्स, T फणिसस्स. — PNS
कदंब°, W कयंब°. — P °मुकुलस्स, W
°कुसुमस्स, OR °मउलस्स.

24^b NOR °फंससंगिणो, S °पंच°. — N उ-
अंति, STU भवंतु. — P सुह अंगणि-
गदा, WO णणु णिज्जिआ धुवं (O धुअ),
O in the margin मह देहसंगआ, R
महोदूसंगआ, TU मम अंग°.

24² P वै° पठति, T वैतालिकपोरेकः, U omits
वै°. — W सुहणुबं°, U सुभ°. — OR
STU होदु. — P चंदुज्जोउ, WNSTU
चंदुज्जोओ.

25^a PO °हरे, W °हर, N °धरे, R °दरे, U
°घरा. — NOU व. — PWNRTU
द्विदे, O छिदे but in the margin द्विदे.

25^b P जं जादा, WNORTU संजादा, S °णा.
— N जोह्माअ, STU °ए.

25^c P मुच्चंतो, W मुच्चंतो, ST सुचंदो. — P
मुचकुंद°, WORS मुचुकुंद°, N मुचुउंट°,
T मुचुअंद°. — W °केसरि°. — OR
°सिरोसोहा°, S °सिहारेहाणुराए, TU °सि-
हारेहाणुआरे.

25^d POR पेक्ख, N पेक्ख instead of एक्क.
— NOR °कलाङ्कमेण, STU °कलङ्कमेण.
— OR व. — Mss. गदो. — N
संपुष्प°.

25¹ N omits.

अकुङ्कुममचन्दणं दसदिसावहूमराडणं
 अकङ्कणमकुण्डलं भुवणमराडलीभूसणं ।
 असोसणममोहणं मअरलज्झणस्साउहं
 मिअङ्ककिरणवली णहअलम्मि पुञ्जिज्जइ ॥ २६ ॥
 विदूषकः । भो कञ्चणचराडेण वसिद्धा चन्दुज्जोदलच्छी^१ । ता संपदं मा-
 णिक्कचराडस्सावसरो^२ ।

नेपथ्ये^३

द्वितीयो बन्दी ।

उज्झन्तागुरुधूववट्टिवलआ दिज्जन्तदीवुज्जला
 लब्धिज्जन्तविचित्तमोत्तिअलआ मुच्चन्तपारावआ ।
 सज्जिज्जन्तमणोज्जकेलिसअणा जम्पन्तदूर्इसआ
 सेज्जुच्छङ्गवलन्तमाणिणिजणा वट्टन्ति लीलाघरा ॥ २७ ॥
 अवि अ^१ ।

26^a OR place 26^a after 26^b. — TU
 अकुङ्कुममअंदणं. — N दहदिहावधूमंडलं.
 — W °बहू.

26^b T अकुङ्कुममकुंडलं. — P भवण°, N तुअ-
 णा°, OR भुअण°, STU धरणि°. — OR
 °मंडलीमंडणं.

26^c N असोसणमपोहणं. — T °लंछणसाउधं.

26^d P नहयलंमि, T णहयलंमि. — P पुंज-
 स्सए, W पुंजिज्जदि.

26¹ U omits विदू°. — W एसा instead
 of भो, STU omit. — P कणचंडेण,
 O °चंडेण वणिआ. — P पढमोगायचंदु°. —
 Mss. °ज्जोअ°. — W °कुली.

26² P ला, SU omit ता. — P सपदि, S
 संपइ, U संपडि.

26³ OR नेपथ्याद्धं.

27^a ORSTU omit बन्दी. — P adds पठ-
 ति. — N उज्जन्ता°, O उज्जन्ता°, R
 दुज्जन्ता°, S संझंतागण°, T उझंतागण°, U
 डज्जंतागण°. — PN °धूम°, R° धूअ°, TU °धूप°. — S °पट्टि°. — N °बहला.
 — P दिज्जन्त°, N दीअंत°. — NORT
 °दीउज्जला.

27^b OR धोइज्जन्त°. — U °विइत्त°. — P
 WNOR °लदा. — N मुज्जन्त°, ORSU
 मुचंत°, T मुचंत°. — R °पादावआ.

27^c T आसज्जन्त°. — O °मणुख°, R °मणु-
 णण°. — NSTU जप्पंत°, W जंपंतु°.

27^d P सज्जोत्संग°, N सज्जुत्संगचलन्त°, TU
 सेज्जुत्संग°. — P मिज्जाजहा, WOR
 सेज्जाहरा, N लीलाहरा, T °परा.

देन्ता कप्पूरपूरच्छुरणमिव दिसासुन्दरीणं मुहेसुं
 लणहं जोणहं किरन्ता भुवणजणमण्णणन्दणं चन्दणं व ।
 जुणं कन्दप्पकन्दं णिहुवणकलणाकन्दलिल्लं कुणन्ता
 जाआ एणङ्कपाआ सरअजलहरुम्मुक्कधाराणुकारा ॥ २८ ॥

विदूषकः ।

गिरिसुत्तंसो णहसरहंसो ।
 णिहुवणकन्दो वट्टइ चन्दो ॥ २९ ॥

कुरङ्गिका ।

ससहरइअमरट्टो माणिणिमाणघरट्टो ।
 णवचम्पअकोअणो मअणो जअइ पअणो ॥ ३० ॥

कर्पूरमञ्जरीं प्रति^१ । पिअसहि तए किदं चन्दवस्सणं महाराअस्स पुरदो
 पढिस्सं^२ ।

कर्पूरमञ्जरी लज्जते^३ । कुरङ्गिका पठति^४ ।

28^a PS दन्ता. — T °पुंर°. — PO °सुंदराणं.
 — PST मुहेसु.

28^b TU सियहं. — WN किरंतो. — WN
 OR भुअण°. — R °मण्णणं, S °मणो-
 गंदणं. — P omits चंदणं; T चंदण. —
 PO वा, WN च, T छ.

28^c PSTU जिखं. — N कंदप्पमूल, SU कं-
 दप्पदप्पं, T कदप्प. — PWOR तिहु-
 अण°, N णिहुअण°. — S °कंदल्लं.
 — P जणंता, W कुणंतो, S कुणंदा.

28^d PWNT जादा. — P पादा सरइ जलह-
 रुम्मुक्कधारानुकारो, W °हरोमुक्क°, N °धा-
 रानुभारा, O सरल°, STU सरअ (S ग-
 अण°) विसहरुम्मुक्कणिम्मोअचंगा.

29^a P दिसुबहुतंसो, W दिसअवयंसो, N दि-
 संबहुतंसो, O दिसयवहुतंसा, R दिसव-
 हुतंसो. — U णसइसर°.

29^b PN णिहुअण°, WR णिहुअण°. — N
 पसरइ, O यवअट्टदु, R पअददु, T प-
 वट्टइ.

30^a P ससिहरयमरदो, W ससिहरइअं, N
 ससहरपिअमरट्टो, S °रइव्वमरंटो. — W
 मामाणिणि°, U माणिणि°.

30^b PNO °कोदंडो. — T अअणो. — NOR
 पचंडो.

30² NORSU तुए. — PWN कदं, OR कअं,
 SU किअं. — P चंदवल्लहवस्संयं, O
 णवकव्वअणअं, TU place चन्द° after
 पुरदो. — PO महाराअपुरदो, W तं म-
 हा° पुरउ, S पुरओ. — RSU पढिस्सं,
 T पढिस्सं.

30³ STU नायिका. — P अओमुखो तिष्ठति
 instead of लज्जते.

मराडले ससहरस्स गोरए दन्तपञ्जरविलासचोरए ।

भाड लञ्छणमओ फुरन्तओ केलिकोडलतुलं धरन्तओ ॥ ३१ ॥

राजा । अहो कप्पूरमञ्जरीए अहिणववत्थुदंसणं उत्तिविचित्तत्तणं रमणीओ सहो रसणीसन्दो अ^१ । तां प्रति^२ ।

मा कहं पि वअणेण विब्भमो होहिइ त्ति तुह णूणमिन्दुणा ।

लञ्छणच्छलमसीविसेसओ पेच्छ बिम्बवलेण णिए कओ ॥ ३२ ॥

अवि अ^१ ।

पराडुरं जइ वि रज्जए मुहं कोमलङ्गि खडिआरसेण दे ।

दिज्जए उण कवोलकज्जलं ता लहेज्ज ससिणो विडम्भणं ॥ ३३ ॥

चन्द्रमुद्दिश्य^१ ।

मुक्कसङ्क हरिणङ्क किं तुमं सुन्दरीपरिसरेण हिराडसे ।

31^a P गोर. — N दंतितदंतणहकेअचोरण, T दंतपंचर°. — P चोरय.

31^b P ठाहि. WOR भादि, T भा. — P लं-
त्यणमऊ, W भउ, N मिआ, OT मि-
ओ, R णिओ, S मुओ. — P फरंतऊ,
W फुरंगउ, N फुडंतओ. — P तुला,
N तुरं, STU तणुं.

31¹ N omits अहो. — WOR अहिणववत्थु°,
N अहिणववत्थुदंसणरमणीओ सहो, S अ-
भि°. — N विचित्तता, O विचित्त, R
वित्तदा, S विद्धत्, T विआत्ततणं, U
adds स. — STU omit रमणीओ. —
WSU omit सहो. — PNT णिस्संदो.

31² N omits.

32^a PWN कहिं. — STU वि. — W वि-
अउ. — PW होहइ, NT होइ, ORS
होउ, U होदु. — P ति, N इत्थं, OSTU
इत्ति, R इत्ति.

32^b STU लंछणच्छवि°. — N मुसो°. — P
पत्थे, T येक्ख. — NOR बिम्बफलए. —
P मिसो. — PWNOR कदो, S कि-
ओ, T किदो.

32¹ WNS किं च.

33^a PWOR पंडुरंगि, N पंडरेण, SU पंडरं.
— N जदि. — PWNOR omit वि.
— N रत्थते, S रत्थए, T रत्थय. —
P कोमलंग. — N खंडिआ°, S घसिआ°,
T यडिआ°, U घडिआ°. — POR ते,
T दो.

33^b PW पुण. — P कउल°, NS कओल°. —
POR लहिज्ज, W कहिज्ज, N ल-
हेदु. — P सिसिणो. — W वेहं.

33¹ STU चंद्रं प्रति.

34^a T मुक्कसंकट. — W तुवं, OR तुअं. —
WU हिंडसि, N हिंडसि वा.

गोरगण्डपरिपण्डुरत्नं पेच्छ दिस्समिमिणा मुहेण दे ॥ ३४ ॥

नेपथ्ये महान्कलकलः¹ । सर्वे आकर्णितकेन²

राजा । किं उण एसो कोलाहलो³ ।

कर्पूरमञ्जरी । ससाध्वसम⁴ । पिअसहि एदं अवगमिअ आअच्छ⁵ ।

कुरङ्गिका निष्क्रम्य प्रविशति⁶ ।

विदूषकः । एदं जेव पिअवअस्सं वञ्चणागदं अवगमिअ आअच्छदि देवी⁷ ।

कुरङ्गिका । ता कुज्जवामणकिरादवरिसधरसोविदल्लाणं एसो हल-बोलो⁸ ।

कर्पूरमञ्जरी । ता मं पेसेदु महाराओ जेण अहं इमिणा सुरङ्गामुहेण

34^b W तुञ्ज बिंबपरिपण्डु°, U गोरगंध°. —
NU दिस्सममुणा, T दिस्सममिणा. —
WORU ते.

34¹ POR महाकलकलः, WS कलकलः.

34² NSTU आकर्णयति.

34³ PWN पुण. — PWNOR एस. — W
महाकोलाहलो.

34⁴ PWNSTU °ध्वसा; STU add तिष्ठति.

34⁵ SU omit. — T सहि एदं अविगमिअ.
— PW आगच्छ.

34⁶ WSU omit. — P कुरंगिका । जं पिय-
सहो याणवेदि । इति निःक्रम्य पुनः प्रवि-
श्य च, T कुरं° तथा करोति प्रविश्य पुन-
रागत्य वदती.

34⁷ PNT omit विदूषकः. — P सा अहं
अवगमिऊण भगदा कथिस्सं । देवीए पि-
यसहोए पियवयस्सस्स वंचणा कदमवगदमणं,
W देवीए पियवयस्सस्स वंचणा कदमवग,
N देवीए पिअवअस्सकिदं वंचणमवग-
मिदं । कुरंगिका । भट्टरअस्स वंचणं किदं

तए सह संगमं जाणिअ आअच्छदि देवो,
O देवीए पिअवस्सेण वंचणा कदे ति अ-
वगमिअं, R देवीए पिअवअस्सेण वंचणा
केद ति अवगमिअं कुरं पिअसहि भदार-
अस्स वंचणं कदुअ तए सह संगमं जा-
णिअ आअच्छदि देवो, S पिअसहि एदं
एव्व पविअवअस्सं वं° आअच्छइ अवग-
मिदुं देवो, T पिअसहि एदं एव्व पिअव-
अस्स वंचणागअं अव° आ° देवो, U पि-
असहि एदं जेव्व पिअ° वंचणागअं अव°
आ° देवो.

34⁸ P कथयति कुरंगिका कथेदि कथयति कुरं-
गिका कथेदि कथयति, NR omit कुर-
ङ्गिका see above; T विदू°. — POU
omit ता; NR तेण. — N omits
कुज्ज. — PWNTU °किराअ°, OR
°किरात°. — P °वरिस°, NSU °वरि-
सवर°, T °वरिसहर. — P °सोवेद°,
NOR °सोविद°, T omits °सोविद-
ल्लाणं. — PWNORS एस, T सो. —
NOR हलहलो, T कोलाहलो.

ज्जेव पविसिअ रक्खाधरं गच्छामि जाव देवी महाराएण सह संगमं ए जाणादि⁹ ।

इति निष्क्रान्ताः सर्वे¹⁰ ।

तृतीयं जवनिकान्तरम्¹¹ ।

- 34⁹ STU omit कर्षु. — PORT पेसदु, N पोसदु, S पेसउ. — STU पे कप्पूरमंजरि महाराओ. — P जेणाहमिमिया, W जेण ज्जेव इहागदा वि ए जाणा-आमि omits अहं इमिया. — N omits अहं; STU अहं वि. — OR सुरंगिआदुवारेण, TU मुहेणे. — P व्येव, WS omit; NR जेव्व, O ज्जेव्व, TU व्व. — N पविसिअ. — PW रक्खाहरं, N र-
- क्खाहरं, O रक्खाधरं, R र्छाधरं, T रक्खाधरं. — N जात, OR जह, SU जेण, T तेण. — U omits देवी and सह; ST महाराएण संगमं देवी. — N omits ए. — W याणादि, S आणाड, T आणादि. — W adds राजा । एवं कुणम्मह.
- 34¹⁰ PN इति परिक्रम्य निष्क्रान्ताः सर्वे.
- 34¹¹ U इति तृतीयं. — PWSTU यवनिकान्तरं.

ततः प्रविशति राजा विदूषकश्च¹

राजा । अहो²

गाढअरुम्हो गिम्हो पवलो मअणो कहां गु सोढवो ।

सा उण सारङ्गच्छी एक्कघरे वि दुलहा विहिणा ॥ १ ॥

जदो¹

इह कुसुमसरेक्कगोअराणं इदमुहअं पि हु दूसहं ति मखे ।

जरढरइकरालिओ अ कालो सह अ जणेण पिएण विप्पलम्भो ॥ २ ॥

विदूषकः । एक्के मम्मधवाहणिज्जा अखे तावसोसणिज्जा¹ । अम्हा-

0² NS omit राजा.

1^a PWNOR गाढअरो. — W अम्ह गिम्हो, N गिहपवणो, T omits गिम्हो. — P पवलो, W अहो पवलो, N प्पअंदो, T पअलो. — POR पवणो, W मलयपवणो, N omits. — P त कधं, W ता कहं, NOR ता कधं. — P omits गु. — PWNOR सहिदव्वो.

1^b PWNOR omit. — SU omit वि. — SU दुल्लहा, T दुलाहा.

1¹ S omits.

2^a PSTU omit इह. — S *सरसरंकाअराणं. — PW इदमुभअं, N इदमुभरअं, O इदअ तथा and in the margin as RU इदमुहअं, S इदमिह, T इदमुभवं. — ORTU वि, S कं पि. — O अ

corrected to हु, STU omit हु. — W दूसयं, N दुस्सहं, SU सुदूसहं. — T मखो.

2^b P जठं, NR जरठं, T जरटं. — PW NOR *रविं. — PWOR *करालिदो, N *करळिदो. — U omits अ. — N आलो. — PWN सुहअ, OR तह अ, T सहज. — SU विप्पओओ, T विप्पवोवो.

2¹ N एक्को, OR एक्के दाव, STU भो एक्के; T adds व्व, U adds एव्व. — PW वम्महं, NOR मम्महं, ST वम्महस्स, U मम्महस्स. — PW *वहणिज्जा, N *बाहणिज्जो, O *तंवणिज्जा, R and O in the margin *हणिज्जा, T वाहणिज्जो वि अ किं उण कुहाए and omits the

रिसो उण जणो ण कामस्स बाहणिज्जो ण तावस्स सोस-
णिज्जो'।

नेपथ्ये³

शुकः । ता किं णु क्खु दे मूलुप्पाडिदचूलिअं सीसं करिस्सं'।

राजा । विहस्य⁵ । वअस्स लीलावणसच्छन्दचारिणा केलिसुएण किं
भणिदं⁶।

विदूषकः । सकोधम' । आ दासीएपुत्त भुत्थल्लजोग्गो सि'।

नेपथ्ये⁹ ।

सबं तुम्हारिसाहितो संभावीअदि जइ मे ण होन्ति पक्खाव-
लीओ¹⁰ ।

राजा । कथं उड्डीणो विअ¹¹ । विदूषकं प्रति¹² ।

rest. — N भखो, U omits भखे ता'.

— N 'सोसणिज्जो, S तावससो'.

2³ T omits. — P जणमणो. — N काम-
बाहणिज्जो omits the rest. — P व-
हणिज्जा, WO वहणिज्जो, R हणणि-
ज्जो. — OR तावसोसणिज्जो. — SU
add किं उण कुहाए.

2⁴ SU omit शुकः. — W किं न, S किं ण.
— PWNTU खु, O क्ख, R क्खु, S
हु. — N omits दे; STU एदं. — P
'चूलियं, W समूलुप्पाडियं, N मूलप्पा-
लिअचूलिआविअलं, OR 'चूडिआविअलं,
RT 'प्पाडिअं, S आलुप्पाडिअं, U
'प्पालिअचूलाअं. — P विसरिसं सिरं, N
सोसअं, SU ते सिरं, T दे सिरिकं. — P
संपचं, WOR करइस्सं, N करिस्से विल-
सयरिसंपचं.

2⁶ SU omit वअस्स. — N 'वणं स्स', U

'वणस्स'. — P केलीसयसउंतेण, W के-
लो, TU 'सउंदेण. — WT भणिअं.

2⁷ W omits.

2⁸ PORST आः. — OR 'उत्त. — P भुंजि-
णयजोगे, W सुल्लयकरणजुग्गो, N भुत्ति-
जोगो, R भुत्थुल्लं, STU जालिअभक्ख-
णजोगो.

2¹⁰ N शुकः सच्चं. — P 'सेहितो, N तुम्हारि-
हितो, S तुम्माहिं, T तमाहितो, U तु-
म्माहितो. — PNTU संभाविज्जदि (TU
'ज्जइ), S संभावोजइ. — PWOR ज-
दि. — OR मह. — W णा मे. —
P होत्तिउ, W हुंतीउए. — STU पक्ख-
वालीओ, U पक्खपालीओ.

2¹¹ N राजावलोक्य; SU रा । विलोक्य. —
WORSTU कइ. — P छ, W omits;
O विअइ, R विअदि.

गिंसा तलिणवित्थरा तह दिणस्स वडुत्तणं
 ससी लहइ खण्डणं तह अखण्डविस्वो रई ।
 गिंदाहदिअहेसु विप्फुरइ जस्स एस क्कमो
 कहं ण स विही तओ खुरसिहाहि खण्डिज्जइ ॥ ३ ॥
 किं च णिउणं सलाहणिज्जो जइ सुहअसंगमो भोदि^१ । जदो^२
 मञ्ज्जणहे सिरिखण्डपङ्ककलणा आ संझमोलंसुअं
 लीलामज्जणमा पओससमअं साअं सुरा सीअला ।
 गिम्हे पच्छिमजामिणीणिहुवणं जं किं पि पञ्चेसुणो
 एए पच्च सिलीमुहा विजइणो सेसा सरा जज्जरा ॥ ४ ॥

विदूषकः । मा एवं भण^१ ।

पण्डुच्छविच्छुरिअणाअलआदलाणं

3^a N गिंहा तह ण वित्थरा जह दिणेलु दीह-
 त्तणं. — WOR दिणेषु. — P वदुत्तणं
 and वट्टत्तणं, OR वडुत्तणं, S पुडुत्तणं, T
 उद°, U वुडु°.

3^b P लहरि, NOR लहदि. — P देवी in-
 stead of रई.

3^c TU गिंदाघ°. — P °दिआहसुं. W °दिअ-
 सेसु, N °दिअसेलु, OR T °दिवसेसु. —
 P विप्फुरदि, W विप्फुरइ, N °रंदि, OR
 °रदि. — STU कस्स एक्कमो, P एस
 क्कमो.

3^d WN कथं. — W स ण. — PWNO
 तदो, R तडो. — STU कहं ण विस्-
 मेसुणो. — PNO °हिं. W °सिंहाहिं, R
 °सिहांइ, SU °धराहि, T °धराए. — W
 °ज्जदु, N खंडज्जदि, OR °ज्जए.

3ⁱ N किं चा, R किं वा. — STU गिच्छ.
 — PWN सेवणिज्जो, STU सहणिज्जो

गिहो. — P जहि, WNOR जदि, T
 जइ ज. — W सुहिसंगमो, N लुहअज-
 णसंगमो, STU पिअजणसमाअमो. — P
 WN होदि, S भविस्सइ, T हविस्सदि,
 U भविस्सदि.

4^a P मञ्ज्जणे, NRSTU मञ्ज्जणे, O मज्जणे.
 — S सिरिकंठ°. — O °मुल्लंसुअं, N
 °मोल्लंसअं.

4^b P °मज्जणयं पउससमये, W पउस्स°, OR
 पदोस°, U °मज्जणमप्यओस°, STU °स-
 मआ. — WS सीलआ.

4^c N गोण्हे, T गिमे. — PN °णिहुअणं. —
 P omits पि; N च, ST वि.

4^d P एदं, W एदो, NORSTU एदे.

4ⁱ NORSTU एव्वं.

5^a P पंडुत्यविरिदिनाप°, W पंडुत्यवि°, SU
 °च्छइ°. — WNORSTU °कुरिद°. —
 Mss. °लदा°. — S °णदाणं.

साहारतेल्लरसपेसलपोप्फलाणं ।

कप्पूरपंसुपरिवासिअचन्दणाणं

भहं णिदाहदिअहाणं वअस्स होउ ॥ ५ ॥

राजा । एदं उण एत्थ रमणिज्जं¹ ।

सपच्चमतरङ्गिणो सवणसीअला वेणुणो

समं सिसिरवारिणा वअणसीअला वारुणी ।

सचन्दणघणत्थणी फरिससीअला कामिणी

णिदाहदिअहोसहं सअलसीअलं कस्स वि ॥ ६ ॥

अवि अ¹ ।

लीलुत्तंसे सिरीसं सिहिणपरिसरे सिन्दुवाराण हारो

अङ्गे ओल्लं वरिल्लं रमणपणइणी मेहला उप्पलेहिं ।

दोसुं दोकन्दलीसुं णवविसवलआ कामवेज्जोवणिज्जो

तावातङ्केकतनं महसमअगमे एस वेसो ऽ बलाणं ॥ ७ ॥

5^b W सहार°, N साहेर°, OR साहोडविल्ल°, STU साहाविओल्ल°. — WNOR °परिपेसल°, S °रसपेसण°. — PR °पोफलाणं, W °पुफलाणं, N °पोफहाणं, O °फोप्फलाणं.

5^c OR °फंस°, T °पूर°. — PWNOR °वासिद°, T °वासिआ°. — S °चुसआणं. T °प्रोत्थंआणं, U °वत्थआणं.

5^d PN °दिअसाण, W °दिवसाण, ORSTU °हाण. — PNOR भोदु, STU होदु.

5¹ O omits राजा. — WS इदं, OR एव्वं. — PWNOR पुण. — P अत्थ, W पिठ. — N रमणज्जं.

6^a N सणंचम°. — W वेणवो, N वेणणा.

6^b N °वारिणो.

6^c OR °घणत्थली, STU °रसत्थणी. — PNR सअणसीअला, W सायस°, O सअण° corrected to फरिस°. — T °सोदाला.

6^d P °दियस्सोसहं, W °दिवसो°, NU °दिअसो°, T °दिहसो°. — PW भण ण सीयलं, T सआलसीअलं.

7^a P लीलुत्तंसो, W लीलो°, OR लीलुत्तंसं. — N सरीसं त्थण°, ST सिहण°, U सिहर°. — N सिंधुवारण.

7^b T जहणपणइणी मेहला.

7^c P °कुंदलीसुं, TU °कंदलेसुं. — P भवविसवलया. — P कामणिज्जो मणिज्जो, W °विज्जो मणुज्जो, N °वेइज्जो मणुइज्जो, O °वेज्जो मणोखाः, R °वेज्जो मणोणो.

7^d P तावत्तंकक्कमाणं, W तावातंकिक्कतंतं, N

विदूषकः । अहं उण भणामि¹ ।

मञ्जुगहलगहघणचन्दणपङ्किलाणं
साअं णिसेविअणिरन्तरमज्जणाणं ।
सामासु वीअणअवारिकणुक्खिआणं
दासत्तणं कुणइ पञ्चसरो वहूणं ॥ ८ ॥

राजा । स्मरणमभिनीय¹ ।

पच्चङ्गं णवरुवभङ्गिघडणारम्मे जणे संगमो
जाणं ताणं खणं व रत्तिदिअहा गच्छन्ति दीहा अवि ।
जाणं ते अ मणं पि देन्ति ण रइं चित्तस्स संताविणो
ताणं जन्ति मणोरहेक्कजणणा मासोवमा वासरा ॥ ९ ॥

भावो गिम्हेङ्कितन्तो, OR तावातंकक्वमा-
णं, S तावुक्कंभेङ्कतंते, TU तावुत्तंभेङ्कतंते (T
ताउत्तं). — WR °गदे, O °समए गदे.
— N बलणं.

7¹ PW पुण, S omits.

8^a W मञ्जुगहसणह°, OR मज्जगहए वहलचंद-
ण°, ST मञ्जुखदिखणवचंदण°, U मञ्जु-
गहदिखणवचंदण°. — TU °सीअलाणं

8^b P निसेविद°, W णिवेसिय°, NOR णिवे-
सिद°, STU साअणहसेविद° (S °सेविअ°).
— TU °णिरंदर°.

8^c N इसीसि, STU णीसासु. — N वीअण-
वा°, STU वीअणिअ°. — PWNORU
°कणुक्खिदाणं, S °कणोल्लिदाणं, T °क-
णुखिदाणं.

8^d PW कुणदि, N वहदि, R कुणघ. — W
बहूणं, NO बलाणं, R वलाणं.

9^a P पच्चणजो, W पंचगं, OT पच्चगं. R प-
च्चं. — NOR °रुअ°, STU °चूद°. —

S °भंग°. — T दिणो. — WOR संगमं,
O in the margin संगमो.

9^b WOR वंङ्कताण मणम्मि होति सहसा जे
णाम हल्लोहला (W °हलो); O in the
margin as our text. — PNSTU
ताण. — PO खणं व झत्ति, N क्वणं
भवन्ति, TU खणे छ. — O दअहा. — P
यच्चन्ति, N वट्ठन्ति, O वट्ठन्ति.

9^c P जाणं सो ण खणं पि, WOR ते णिहं ण
खणं (W खणणं omits ण) पि, NSTU
जाणं ते (SU दो) अ मणम्मि, O in the
margin णिच्चं जाण खणं पि. — ST दन्ति.
— P नि, T omits ण. — PW रइं,
T रइ. — SU रित छ, T रितं च. —
P ते ताविणो, WOR संताविणो, STU
उताविणो.

9^d P जन्ति, N झन्ति, T ट्ठन्ति, U ठन्ति. —
P मणोरहेक°, WOR जअम्मि दीहरतमा.
— NT मसोपमा. — S वसरा.

विदूषकं प्रति¹। अत्थि तग्गदा का वि वत्ता²।

विदूषकः। अत्थि³। सुणादु पिअवअस्सो⁴। कधेमि सुहासिदं दे⁵। जा सा कप्पूरमञ्जरीए रक्खाभवणे सुरङ्गा दिस्सा सा देवीए दिट्ठ⁶। तदो तं सुरङ्गादुवारं देवीए पिहुलसिलासंचरणे गीरन्धं कदुअ णिबद्धं⁷। अणङ्गसेणा कामसेणा कलिङ्गसेणा वसन्तसेणा विब्भमसेणा त्ति पञ्च चामरधारिणीओ सेणन्तणामहेआओ सहेण फरक्किदफरअकर-
वालहत्थाओ कारामन्दिरस्स रक्खाणिमित्तं पुब्बदिसाए णिउत्ताओ⁸।
अणङ्गलेहा चन्दणलेहा चित्तलेहा मिअङ्गलेहा विब्भमलेहा

9¹ P राजा विदू, S omits.

9² PW अवि अ अत्थि, N वअस्स अत्थि, STU किं अत्थि after वत्ता. — N तग्गा, OR तत्थ्यगदा.

9⁴ P सुखेदु, W सुणदु. — STU वअस्सो.

9⁵ PWSTU कहेमि. — P सुहासियं, W कस्सुहासियं. — P त, W ते, STU omit दे add राजा। कहेहि २। (T omits २) विदू^१।

9⁶ P जं सा, W omits सा; N जदो प्पहुदि. OR जदो प्पहुदि सा. — PNOR मंजरी. — P रक्खाभवण, N भवणादो. — P सुरंगादुवारं, N सुरंगादुआरे, O सुरंगा, R रंगा, T सुरंगदुवारेण. — PN omit दिस्सा; T गदा. — PNOR omit सा. — POR omit देवीए. — P दिट्ठं, OR omit. — WT add राजा। तदो तदो। विदूषकः.

9⁷ P translation only. — N तदो प्पहुदि, OR तदो आरहिअ, SU तदो अ. — WT omit तं. — OR सुरंगा. — W N दुआरं, STU कुहरं omit देवीए. —

N बहलसिला, STU पिंगलसिला. — T गीरंधे. — W कदुइय, S करिअ. — W णिबद्धं, NR पिहिदं, O omits; STU णिबद्धिअ. — P देव्या एयुरसिलासंचयेन बंधापितं नीरंधं कृत्वा.

9⁸ W अस्सं च before अणङ्ग. — WOR कलिंगसेणा कामसेणा, N कलंगसेणा वसन्त विब्भमसेणा चिन्तसेणा गामधेआओ omits कामसेणा and त्ति पंच; ST विब्भमसेणे त्ति पंच. — PN omit सेणन्त, WOR रेण त्ति गाम, W धेया, OR हेआ. — P omits सहेण-हत्थाओ. — NOR omit सहेण; S सहेण वि. — W फरक्किदफरया करवालहत्था सहचारणीउ, N फफारकंपिदकरवालधारिणीओ, OR फरक्किदफरकरवालहत्थाओ (O कर), S परप्परं किं पि कलवालहत्थाओ फलभावो, T परप्परं कंपिदकरवालहत्थाओ सच्चंभावो, U परप्परं कंपिदकरवालहत्थाओ सफलाओ. — N कारमंदिरक्खा, SU कारामंदिरक्खा, T बंदिघरक्खा. — P देसाए, N दिसाओ, T दिसा. — S णिवत्ताओ. T णिउत्ताओ.

त्ति लेहन्तणामहेआओ पञ्च सेरन्धीओ पुह्विदसिलीमुहधणुहत्था-
ओ दक्खिणदिसाए णिवेसिदाओ⁹।

कुन्दमाला कञ्चणमाला बउलमाला मङ्गलमाला माणिक्क-
माल त्ति मालन्तणामहेआओ कलिदकुन्तहत्थाओ तम्बोलकरङ्गवा-
हिणीओ पच्छिमदिसाए ठाविदाओ¹⁰।

अणङ्गकेली बक्करकेली सुन्दरकेली राअकेली कन्दप्पकेलि
त्ति केलीअन्तणामहेआओ फलअखग्गधारिणीओ मज्जणपाली-
ओ उत्तरदिसाए आढत्ताओ¹¹।

9⁹ P ता अणंग°. — OR चित्तलेहा चंदलेहा,
STU चंदणलेहा (U चंदलेहा) मिअंकलेहा
इंदुलेहा, W मियंग°. — SU °लेहे त्ति. —
PWORS omit लेहन्त°; N गामधेआओ.
T गामहेआवो. — U omits पञ्च. — P
पुंसिदसिलिमुहधणुहत्थेण निवडणिबद्धतो-
णारुद्धरधाणुक्कसस्सेण समं सरंधीसत्थेण, W
पुंखितसिलीमुहधणुहत्था निविडसंनद्धसेरं-
धीसत्थेण, N °सिलीमुहहत्थाओ, OR °ध-
णुहत्थेण णिवित्थ(R °ट्टु°)सेरंधीसत्थेण सह
(R omits सह), STU °धणुहत्थेणहत्थाओ.
— P दक्खिणाए दि°, N दत्तिणाए
दि°, S दहिर्विहिणिसाए. — OR णि-
वेसिआओ, S णिउत्ताओवेसिओ, T णि-
उत्तावो.

9¹⁰ P कुंद° कंचण° वउल° कुवलय° मंगलमाले,
W कुंद° चंद° चंदण° मंगल° कंचणमाल,
N कुंद° चंदण° कुवलअ° कंचण° मंगल°
माणिक्कमाल, OR कुंद° वउल° चंदण°
कुवलअ° माणिक्क° (R adds कंचण°)
मंगलमाल, STU किद° कंचण° वउल°
(T बडल°) माणिक्क° रअणमाले (S °ला,
T °लं). — PT त्ति, N त्ति सत्त. —

PW गामधेयांउ, N माल त्ति गामधेआ-
ओ, OR गामहेआओ, S मालणामहेओ
पंद, T गाम. — P उहयहत्थकलिदकुंदेण
परिससहस्सेण परिवेदिदाओ, W तह क-
लिदकुंतहत्थाउ, N णवणिसिदकुंतहत्थपा-
इक्कसहस्सेण, OR कलिदकुंदहत्थाओ, S
omits; T कंप्पिदकुदलट्टीवो, U कडिअ-
कोदंडलट्टीओ. — P तंबोलकरंडवाहिउं,
W तंबोलकरंड°, R तंबोलकवाहिणीओ.
S तंबोलकरंगवाहिणीओ दंडहंथाओ दहि-
विदणिसाडिककोअंडलट्टीओ, T तंदूल°, U
तब्बूल°. — PW ठविदाउ, N णिवेसि-
दाओ.

9¹¹ T अंगकेलि वबरक्कामराअकि त्ति. — W
OT वक्कर°, N कर्कर°, R पुक्कर°, SU ब-
ब्बर°. — PW सुंदर° राअ° कंदप्पकेली,
N कंदप्प° सुंदर° गालुप्पलकेलि, OR रा-
अ° सुंदर° कंदोदकेलि, S सुंदर° काम°
राअकेलि, U काम° राअकेलि. — PW
omit त्ति. — PS omit केली°; WN
गामधेआओ, OR गामहेआओ, T के-
लिअंत°. — P वेडियक्कडत्तलाविडरिल्लेण
भिच्चसहस्सेण समं, W फडयकडयत्तलचि-

ताणं पि उण उवरि मन्दारवदी तरङ्गवदी कल्लोलवदी मदि-
रावदी केलिवदि ति पञ्च वदीणामहेआओ कणअचित्तदण्डहत्याओ
सुहासिदपाढिआओ अज्झकवीकिदाओ¹² ।

राजा । अहो देवीए अन्तेउरस्स दासीसामग्गी¹³ ।

विदूषकः । एसा देवीए सारङ्गिआ णाम सही किं पि विस्सवेदुं पे-
सिदा¹⁴ ।

ततः प्रविशति सारङ्गिका¹⁵

सारङ्गिका । जअदु जअदु भट्टा¹⁶ । देवी विस्सवेदि¹⁷ । अज्ज वडसावि-
त्तीमहूसवोवअरणाइं केलिविमाणं आरुहिअ देवेण पेक्खिद-
वाइं ति¹⁸ ।

तला विबुणविदुरिल्लाउ, N फालभखगधा-
रिणीओ पापिङ्गसहस्सेण समं, OR फड-
अचक्खेवेल्लणविज्जुरिल्ला, S सफलआसि-
लआ, T कणअवेत्तधारणीओ, U कणअवे-
त्तदंडहत्याओ. — P मज्जणवालीउ, NTU
omit; OR मज्जणकरीओ, S *पालिआ.
— W केलीसहेण उत्तरं. — PS आण-
त्ताओ, W अढत्ताउ, T पच्चक्खिदावो,
U पच्चक्खीकिदा आणंताओ.

9¹² U omits. — ST अखं वि, N ताणं वि.
— PO पुण, W मज्जे, R omits; T
उणो. — ST उवरि मन्दिरस्स. — P मदि-
रावदी कल्लोलं तरंगं माणं केलिवदीदि,
W मंदारं कल्लोलं तरंगं मदिरां केलि-
वदि, N मदिरां केलिं कल्लोलं तरंगं
माणवदी, OR मंदिरां कल्लोलं अणं
केलिवदि, S दारं तरंगं कल्लोलं मदिरां
केलिवदि. — PT ति, N पंच ति. —
WOR omit पंच वदी, N see below.
— P *धेयाउ. — W कणयवित्तं, N
परिहारकुमारीओ कणअं, S कणअवेत्तंदो-

लिअकराओ, T omits, see iv. 9¹¹. —
P सुहासोयपडियाउ, W सुहासिआं, NS
सुहासिअपाठिं, O सुहसिअं, R सुहा-
स्यअपाठिं, T सुहासिहपाठिं. — P अट्ट-
क्खोरदाओ, W अट्टक्खो, N बंदीणाम-
धेआओ अट्टक्खो, OR अट्टक्खो, T
अज्झखोदावो. — WNOR *कदाओ. —
PW add पंच वीणाकारोओ, N adds ति.

9¹³ PWNOR अहो देवीए सामग्गी अंतोउरोचिदा.
9¹⁴ N भो वअस्स देवीए एसा, SU एसा वि,
T अहो instead of एसा. — W कि-
मपि, T किं वि. — P विणवेदुमागदा,
N विणवेदइतुं, OR विस्सविदुं किं पि, TU
विस्साविदुं. — S पेसिआ. — P adds
राजा । आगच्छदु.

9¹⁵ STU प्रविशय.

9¹⁶ PN omit सारं. — SU जेदु, T जेदु २.
— WN महाराओ.

9¹⁷ PN देव देवी, W भट्टारकं देवी. — N
विस्सावेदी, U *वेइ.

9¹⁸ P भाउभूदमादावडसावितोमहोसवे पेक्खेव-

7*

राजा । जं आदिसदि देवी¹⁹ ।

चेटी निष्क्रान्ता²⁰ । उभौ परिक्रम्य प्रासादाधिरोहणं नाटयतः²¹

ततः प्रविशति चर्चरी²²

विदूषकः ।

मुक्ताहलिल्लाहरणोच्चआओ लासावसाणे तलिणंसुआओ ।

सिञ्चन्ति अखोखमिमीउ पेच्छ जन्तज्जलेणं मणिवारणहिं ॥ १० ॥

इदो अ¹ ।

परिभ्रमन्तीउ विचित्रबन्धं इमाउ दोसोलह णच्चणीओ ।

खेलन्ति तालाणुगअप्पआओ तुहङ्गणे दीसइ दण्डरासो ॥ ११ ॥

समंससीसा समबाहुहत्या रेहाविसुद्धं अवराउ देन्ति ।

णाई, W भाउयाइ महूसउवयरणाइ, N चउत्यदिअहे भविअ वटसावित्तिमहूसवोअ-
करणाइ, OR वडसाइत्तोमहूसवोअवरणाइ,
S तडाअमहूसवोवरणाइ, T तडाअमहूस-
वोवकरणाई, U तडाअमहू. — P देवेण
केलोविमाणपासादमारुहिअ, N देवेण के-
लिविमाणप्पसादमारुहिअ. — W देवेण
देवो पिक्खिदव्वणि, N °दव्व, T °दव्वं.
— P omits ति; W तित्ति, NR ति.

9¹⁹ P आदेशे, NS देवी आणवेदि, TU देवी
आदिसदि.

9²¹ NOR omit परि°. — P प्रासादरोहणं,
W °रोहनाटितकेन, NU प्रासादारोहणं, T
प्रासादावरोहणं.

9²² PORSTU omit. — W चच्चरी.

10^a N विदू° भो पेक्ख २ मोत्ता°. — S °भ-
रणज्जलाओ, TU °भरणज्जलाओ. —
OR लास्सा°, T णच्चा°. — N चलिअं-
सुआओ, STU तरलंसु°.

10^b P सिच्चन्ति, W सिंचित्ति. — N अखोख-
मिमीअ, O °मिमीओ, SU °ममीओ, T

°ममीअ पेक्ख. — P जंभज्जलेणं, N जं-
ताज°, OR °लेहिं, STU जंतंजलं. —
W मणिभाइणेहिं, N °वारणेहिं, OR °धा-
रणहिं, STU जज्जरसिंगएहिं.

10¹ PWSU omit.

11^a P इदो हसंठोउ, W °मंतीए, SU °मंतीओ.
— WORSU इमा इदो, N विणिम्मि,
T आमा इदो. — P दोसालह, WOR
सोलह, N दोसोहसं, S सोडह, TU सोडस.
— P णच्चिणीओ, S णंचईओ.

11^b Mss. °गद°. — PNORU °प्पदाओ, S
°प्पवाओ, T °पदावो. — S रंगणो, TU
रंगकणो. — POR दीसदु. WN दीसदि,
S omits. — P दंडरेसी, W डंड°, N
दंतुरासे, S तडुओ सो, TU तंडवो सो.

12^a P समंससीसमव्वाहुहत्य, W सामंस°, N
°सीसं. — N °हत्थं, S सहबाहुबंध, U
°बाहुबंधा. — N रेह°, S रेखा°. —
WOR °विसुद्धा. — N अवराओ, SU
अपराओ, T अपरा. — PS दंति, N
होति, T दभंती.

पंतीहिँ दोहिँ लअतालबन्धं परोप्परं साहिमुहीउ चलिं ॥ १२ ॥
 मोचूण अस्सा मणिवारआइं जन्तेहि धारासलिलं खिवन्ति ।
 पडन्ति ताओ सहिआणमङ्गे मणोभुवो वारुणबाणचङ्गा ॥ १३ ॥
 इमा मसीकज्जलकालकाआ तिकण्डचावाउ विलासिणीओ ।
 पुलिन्दरूवेण जणस्स हासं समोरपिच्छाहरणा कुणन्ति ॥ १४ ॥
 हत्थे महामंसबलीधराओ हुंकारफेक्कारवा रउहा ।
 णिसाअरीणं पडिसीसएहिँ अस्सा मसाणाहिणअं कुणन्ति ॥ १५ ॥
 का वि वाइअकरालहुडुक्का रम्ममहलरवेण मअच्छी ।
 दोल्लआहिँ परिवाडिचलाहिँ चल्लिकम्मकरणम्म पअट्टा ॥ १६ ॥

12^b RSU पंतीहि, T पंतिहि. — P दोहि.
 — NSU परप्परं, T परपर. — WORS

‘मुहो, N ‘मुहा, TU ‘मुहोओ. — P
 वुल्ले, W चलंति, N हुवंति, OR अ के-
 लि, S छं ॥ यं ॥ लिं, T सल्लो, U
 छल्लिं.

13^a U मोक्कण. — P मणियारयाइं, OU ‘धा-
 रआइं, R ‘हारआइं, S ‘सारआइं, T सु-
 कूखभम्मपिधारआइं. — N जन्तेहिँ, OR
 जंतेण. — R विवंति, ST पिपंति.

13^b T पंटीति. — P सहिआण अंगे, WO in
 the margin R महिलाण अंगे (W अं-
 गो), N अ पिआण अंगे, O in the text
 अविआण अंगे, S वि पिआणमंगे, TU
 वि पआणमंगे (T ‘मंगे). — P मणो-
 भवे, W मणोहवा, OR ‘भुओ. T ‘भवो.
 — P ‘बाणउक्का, W ‘वाणउक्का, N ‘बा-
 णकप्पा, O ‘वाणलुक्का in the margin
 ‘जोगा. R वारुणलुक्का, T ‘वाणचंगो.

14^a N समीकज्जलकालअंगा, OR ‘कालदेहा,
 S मसीमुज्जल, T मसीकज्जल, U म-
 सीमज्जल. — P तिकण्डचावाउ, N ति-

हण्डहारीओ, OR तिकण्डचावाओ, ST ति-
 कण्डचावाओ, U तियण्डचावाओ.

14^b WT ‘रूपेण, N ‘रुण. — ORST ‘भ-
 रणा. — W करंति, T करेति.

15^a N omits. — P महामासविलोउ बाला,
 W ‘वलीधरोउ, O महावंस, OR ‘व-
 लीधराओ, STU महामंसधरोओ वक्क (T
 बक्क) हुंकारफेक्कार (S ‘हिक्कार, T ‘पे-
 क्कार). — OR ‘रवाउ. — P रउहा,
 OR रुहा, SU अ रोहा, T अ रंदा.

15^b N omits. — W णिसायरीहिँ, S ‘सरीयं,
 TU णिसाचरीयं. — P मासाखा, S
 ‘भिणअं. — O करेति, R करेति end of
 the mss.

16^a PNO वादिद, WT वाइद, S वाहिअ.
 — P ‘हुडुक्का, NT ‘हुडुका, O ‘हुंहुंका,
 S ‘हिडुक्का. — PWO मंदमहल. —
 WNT ‘लण, U ‘रण. — WST
 मिअच्छी.

16^b PWN भूलदाहिं (W ‘हि), SU दोल-
 आहि, T दोल्लदाहि. — N पडिवाहिं

किङ्किणीकअञ्जणञ्जणमखा कण्ठगीइलअजन्तिअतालं ।

जोइणी व लअणच्चणलीलं तारणेउररवं विरअन्ति ॥ १७ ॥

कोउहल्लवसजङ्गमवेसा वेणुवाअणपरा अवराओ ।

कालवेसवसहासिअलोआ ओसरन्ति पणमन्ति हसन्ति ॥ १८ ॥

प्रविश्य¹

सारङ्गिका । पुरो ऽ वलोक्य² । एसो महाराओ मरगदपुञ्जादो कअलीघरं अ-
गुप्पविट्ठो³ । ता गदुअ देवीए विखाविदं णिवेदेमि⁴ । उपसृत्य⁵ । जअदु
जअदु भट्टा⁶ । देवी विखवेदि जधा साअंसमए तुम्हे मए परिणाइ-
दव्व ति⁷ ।

चलाहिं, SU परिपाडि°, T परिवाडिचहिं.

— P वल्लिकम्म°, W चलि २ कम्म°,

N णच्चकम्म°, O चारिकम्मकरणेहिं, STU

इल्लि°. S °करम्मि. — P पइट्टा.

17^a P विंखिरोकदरणमखा, W °कदरणञ्जण-
सहं, NS °कद°, O °किदसणञ्जणसहं,
T किंकिणीए किदञ्जणमणा, U °किद°. — P कंठगीहिलयजंतिदताणं, W °गोदि-
लयजंतिद°, N °गोदलअजंतिदताला, O
°गादलअजंतिदताणं, SU °गोअ°, T
°गोह°.

17^b P योगिणी, N जोगिणी, O जोइणि, T
जोअणि व्व. — P °कोलं, WO °केलिं,
N °किल्लं, S लअणं-णलीलं. — W °र-
वा, N तालणेउररअं, S °णेउण°. — P
विरयंते, N विलअंति, O विरयंति.

18^a PWO कोटु°. — P °हल्लजणणंगनिवेसा,
N °जणणंगुलवेसो, S °वसगामि°, TU
°गम्मि°. — PWN °वादण°.

18^b P °नासियलोयं, W °भामिअ°, N °हासिद°,
O °भामिअलोकं, S कालवेअरवहासिअ°
corrected to कारवे°, T काअवेअरअ-

भासिअ°, U राअवेअरअहासिद°. — PW
उसरंति. — S असंति.

18¹ P omits. — WT add सारंगिका.

18² W विलोक्य.

18³ PWSTU एस; PN add पुणो. — S
omits महाराओ, U puts it after म-
रग°. — P मरगयपुंज येव, W मरगयपुंजे
व गदो, NO मरगअकुंजं (O °पुंजं) जेव्व
गदो, SU मरगअ°, T मरकअ°. — PS
TU कदली°, N कंदली°. — PWN °हरअं,
T °घरमइञ्जमणुपविटो, P अणुपइट्टा,
W अणुपयट्टो, N अणुपइट्टो, O पइट्टो,
S पविट्टो भट्टा, U °विट्टो.

18⁴ P ता तगद पि, N ता तगदं पि गदुअ,
O omits गदुअ. — N देवीविखावीविअं,
O विणविदं, STU देवीविखविदं. — P
WNT विखवेमि.

18⁵ O जअदु once only, SU जेदु once
only, T जेदु २. — W महाराउ, N
देओ, O भट्टार.

18⁷ W भट्टारय देवी, PNO add एदं, W इदं.
— STU जह; TU add अज्ज. — N

विदूषकः । भोदि किं एदं अकण्डकुम्भण्डपडणं⁸ ।

राजा । सारङ्गिण सव्वं वित्थरेण कधेसु⁹ ।

सारङ्गिका । एदं विस्सुवीअदि¹⁰ । अणन्तरादिक्कन्तचदुहसीदिवसे देवीए पोम्मराअमई गोरी भेरवाणन्देण कदुअ पडिट्टाविदा¹¹ । अअं च दिक्खाविहिप्पविट्टाए देवीए विस्सुत्तो जोईसरो गुरुदक्खिणाणि-
मित्तं¹² । भणिटं च तेण¹³ । जइ अवस्सं दक्खिणा दादवा ता एसा दीअदु¹⁴ । तदो देवीए विस्सुत्तं¹⁵ । जं आदिसदि भअवं ति¹⁶ । पुणो वि

संज्ञासमय; S adds अज्ज. — N जूअं, SU तुत्तेहिं सा, T ठमं. — P मया परिणाविदवु, W *णावदव्व, N *णेदव्वा omits ति; S *णाहदेव्वो, T *णाइदव, U *णाइदव्वे.

18⁸ W भोदी, N भो, ST omit; U होदि omits किं — P *कुम्भण्ड°, W *कुम्भ-
डवरणं, N अकालकोहंड°, O अअंड°, S TU आआसादो णिवडिअं अहंडं (S अ-
अंडं) गुप्फंडफलं (S कोरिंडफलं).

18⁹ WO सवित्थरं omit सव्वं. — PS कहेहि, N कधेहि, T कहेस, U कहेसु. — P adds किं खेदं, W कं खेद ति, O किं एदं ति.

18¹⁰ N एव, O देव एदं, SU एव्वं, T omits. — T कहिजइ.

18¹¹ P अणंतरातिक्कंदव्वदउसोए दिवसे, W अदिक्कंतचउहसीदिअसे, N अणंतरातिक्कंत-
चउहसीदिअसे, O अणंतरं णिव्वतवउह-
सीदिअहे, S अणंताइक्कंदचउहईदिअहे, T अणंदराणीक्कंदचउहईदिहमेसे, U *क्कंदच-
उहईदिअहे. — P पोमरायमणिक्कमणी, W पोमरायमाणिक्कमयं, N पम्मोराअमई, O पोम्मराअमाणिक्कमई, S सोम्मराअमंरं.

— W गोरिं, N गोरीं. — W कदुअ भेरवाणंदस्स पासे, N कदुअ भे°. — PT कदुअ. — P परित्थाविदा, W पदि°, N पडिट्टाविदा, O पडिट्टा°, S पडिट्टाविआ, T पटाविदा, U पड्.

18¹² PWNO सअं. — POT अ. — P दि-
क्खा गिहाद, W दिक्खा गदीहा, NO दिक्खा गहिदा, S दक्खिणाविहिं पविट्टाए, T दिक्खाविहिणिविट्टाए, U दिक्खाविहि-
प्पविट्टाए. — P तदो देवीए, W तदा तयापि, NTU omit देवीए; O तदो तए. — P विणविदो य सो, N विस्सुत्तो.

18¹³ O तेण जोईसरेण, TU देण.

18¹⁴ P दि, W जदि, OSTU जइ मे. — NO गुरुदक्खिणा. — PWSU दाअव्वा. — P एसा दीअदु, W पसादीकयदु, N पसादीअदु महाराअस्स, O अहिलहिदो अत्थो करीअद ता एसा दीअदु, S पसादी उप्पादीअदु एदं, TU उप्पादीअदु एदं.

18¹⁵ PS omit तदो. — N विस्सुत्तं, STU भणिटं.

18¹⁶ W जं आ° तं कायव्वं, N आदिसदि, S *सइ. — O भेरवाणंदो. — PWNSTU omit ति.

उल्लविदं तेण¹⁷ । अत्थि एत्थ लाडदेसे चण्डसेणो खाम राआ¹⁸ । तस्स दुहिदा घणसारमञ्जरि त्ति¹⁹ । सा देवस्स एहिं णिहिद्दा जधा एसा चक्क-
वट्टिघरिणी भविस्सदि त्ति²⁰ । तदो सा महाराएण परिणेदवा जेण
गुरुस्स वि दक्खिणा दिस्सा भोदि²¹ । भट्टा वि चक्कवट्टी किदो भो-
दि²² । तदो देवीए विहसिअ भणिदं जं आदिसदि भअवं त्ति²³ ।
अहं च विस्सवेदुं पेसिदा²⁴ । गुरुदक्खिणा वि दिस्सा²⁵ ।
विदूषकः । विहस्य²⁶ । एदं तं सीसे सप्पो देसन्तरे वेज्जो²⁷ । इध अज्ज वि-
वाहो लाडदेसे घणसारमञ्जरी²⁸ ।

18¹⁷ P पुखो पुणो. — WO omit वि. —
O भणिदं, STU उत्तं; PWO add च.
— T तेण भेर°, U देण.

18¹⁸ N अत्थ एत्थ. — P लाडसमंडले, W °दे-
सम्मि, NT लाट°, O लाडदेसमंडले. —
W °सेणे.

18¹⁹ S दुहिदा. — P °मंजरी त्ति, N °मंजरी
खाम.

18²⁰ P दिवणहि, WT °सुएहिं (T °हि), N
देवखेहिं, O देवखेहिं. — P दिद्दा, W
आद्दा, NO आदिद्दा, T omits. — W
NOT omit जधा; SU जह. — STU
omit एसा. — P चक्कवट्टकारिणी, N
चक्कवत्ति°, T °परिणी हविस्सदि. — P
omits त्ति, — T adds णिक्खाहिदं.

18²¹ P omits. — N omits सा; O तए. —
PW °राअहत्येण, N °राअस्स, O °राओ.
— PW परिणाविदक्खा, N °णेत्तक्खा, O
°णाविदक्खो त्ति, TU °णेदंवा. — N
तेण. — NSTU गुरुदक्खिणा, O अम्ह
गु°. — NU omit दिस्सा; S वि दिस्सा.
— PW भविस्सदि, O भोदु, S होइ,
TU होदि.

18²² WNO भत्ता. — NTU omit वि; OS
अ. — O चंक्कवत्ती. — PWNO कदो,
SU omit; T कीदे. — P भोत्ति, WT
होदि, O भोदु त्ति, SU होइ.

18²³ P omits तदो; W ता. — SU विह°
दे°, T भवहसिअ दे°. — PNO भणिअं,
T मणिदं. — P यदा. — O आणवेदि,
S आदिसद्. — PWNOS omit त्ति.
— W adds तं कीरदि.

18²⁴ P तदो अहं च. — PNSTU °विदुं. —
S पेसिआ.

18²⁵ P गुरुस्स वि गुरु°, WNO गुरुस्स गुरु°
(O दक्खि°) SU तुह गुरुद°, N °दक्खि-
णाणिमित्तं. — PWNO omit वि. —
W सा instead of दिस्सा, N omits;
O दिस्से त्ति. — U adds होइ.

18²⁶ O omits.

18²⁷ W ता उक्कवाणं एदं. STU इदं. —
PWT omit तं; N ते, U ता. — P
उत्तोसे.

18²⁸ Mss. इह. — OS विआहो. — P ला-
इएसे, N लाट°, STU देसन्तरे. — TU
°मंजरी त्ति

राजा । किं दे भेरवाणन्दस्स पहावो परोक्खो²⁹ ।

सारङ्गिका । देवीए कारिदं पमदुज्जाणस्स मज्झट्टिदवडतरूमूले चामु-
राडाअदणं³⁰ । भेरवाणन्दो वि देवीए समं तहिं आगमिस्सदि³¹ । त-
ग्गदे अ तक्खणविहिदे कोदुअघरे विवाहो भविस्सदि³² । इति परिक्रम्य
निष्क्रान्ता³³ ।

राजा । वअस्स सव्वं एदं भेरवाणन्दस्स विअम्भिदं ति तक्केमि³⁴ ।

विदूषकः । एवं रोदं³⁵ । एण हु मअलज्झणं अन्तरेण असो मिअङ्कम-
णिपुत्तलिअं पज्जरावेदि सेहालिआकुसुमुक्कं वा करोदि³⁶ ।

प्रविश्य³⁷

18²⁹ P ते पुण, N ते, O omits; STU देण.
— N भेरवाणंदपहावो. S भेरवाणंदप-
भावेण, P पहावा, TU पहावेण. — P
परोखेवा, W परोक्खे, N एण प्पच्चक्खो,
S भवरक्खो, T एण सकोअदि विदू, U
अपरोक्खो. — O adds दे तां प्रति कहिं
स संपदं भेरवाणंदो.

18³⁰ P देवी, STU omit. — PNO कारिद,
W °दे. — W पमुज्जाणस्स, TU °ज्जा-
ण. — POU °ट्टिदे°. — P °तरूमूल, N
°वउलतर°, S °घट°. — P चामुंडाअदणे,
WN °डाअअणे, O °डाअवणे, STU
चामुंडाए आअदणं (S °तणं).

18³¹ O भेर°. — PWNOS omit वि. —
PWN देवी omit समं. — PWNOTU
omit तहिं. — SU आअमिस्सदि, T
आमिसदि.

18³² P उभो अणदो, W अणदो, N ता अ-
ज्ज, O ता सज्ज, TU तगाए. — NO
TU omit अ. — W तक्खणविहिदा,
NO दक्खणाविहिदो, S तंकाल°, TU
तंकाल°, U °विहिए. — P कोट्टहलए.

W केअईलदाहरए, N कोऊहडघरे, O
कोऊहलेना. — PNOSU omit भवि-
स्सदि; T हविस्सदि. — PWNO add
ता इह ज्जेव (P येव, O ज्जेव्व) देवेण
ठादव्वं (P गंदव्वं, W गंतव्वं).

18³³ P omits इति. — ST omit परिक्रम्य.

18³⁴ W राजा साकूतं. — WNU सव्वं. —
W वियंभिय, N विज्जंभिअं, O विअं-
भिअं. ST भेरवाणंदविहिदं, U भहरवा-
णंदविहिअं. — PS omit ति; WT ति.
— P तक्कोमि.

18³⁵ OSTU एव्वं. — N खेदं, SU एदं.

18³⁶ NU मिअंकल°, OST मिअल°. — P
मयंक°, W मियंकपुत्तलियं, O °पुत्तलिं. —
PO पज्जरावेदि, W पब्बवेदि, N प्पसा-
एदि, S °वेह, U पज्जरिवेदि. — W
एण हु सरअसमोरमंतरेण सेहा°, N एण हु
रुदुसमअमंतरेण सेहा°. — P °कुसुमुक्कोरं,
W °कुसुमुक्कोरो, TU °कुसुमुक्कारं. —
PO विकरेदि, WN किरेदि, S करेह, U
करोदि.

18³⁷ NO ततः प्रविशति.

भैरवानन्दः । इअं सा वडतरूमूले णिब्भिसस्स सुरङ्गादुवारस्स पिधाणं
चामुण्डा³⁸ । तां हस्तेन प्रणम्य³⁹ ।

कप्पन्तकेलिभवणे कालस्स पुरो ऽ सुराण रुहिरसुरं ।

जअइ पिअन्ती काली परमेट्टिकवालचसएण ॥ १९ ॥

प्रविश्योपविश्य च¹ । अज्ज वि ण णिग्गच्छदि सुरङ्गादुवारेण कप्पूरम-
ञ्जरी² ।

ततः प्रविशति सुरङ्गाद्वारोद्घाटितकेन कर्पूरमञ्जरी³
कर्पूरमञ्जरी । भअवं पणमामि⁴ ।

भैरवानन्दः । उइदं वरं लहसु⁵ । इध ज्जेव उवविस⁶ ।

कर्पूरमञ्जरी उपविशति⁷

भैरवानन्दः । स्वगतम⁸ । अज्ज वि ण एदि देवी⁹ ।

प्रविश्य¹⁰

18³⁸ P एदं तं, O इदं वडतरूमूलणिब्भिस, SU
वडअरु, T वउसाहि. — W णिकंतस्स,
N विनिहिदस्स. — O सुङ्गा. — N
दुआरस्स. — P पिधाण, W विधाने,
N पिहाण, OSU पिहाणं, T पिधाणं. —
W चामुंडास्ते, O omits; T चामुंडाअ-
दणं. — WO add इह (O एत्य) ज्जेव
(O ज्जेव्व) खणमेत्तं चिट्ठामि.

18³⁹ PN omit तां; W चामुंडा, O चामुंडां.
— SU कतांजलिः प्रणम्य. — N adds
पटति.

19^a P भुवणा कोलस्स. — WNS omit पुरो.
— P सुराराण, WN पुराण, O सुरासुर,
ST सुरासुराण (T णं). — W रुहिरसु-
रपुरं, N रुहिरसंपूअं.

19^b PNO जअदि. — N चंडी परमेठ्ठी. —
T कपालचसएया.

19¹ P प्रविश्योपवि व. OSTU श्योपसुत्य. —
NO omit च.

19² O कहं अज्ज वि. — P निगच्छदि, N
आअछदि, S णिग्गच्छइ. — O सुङ्गा.
— NO दुआरेण.

19³ U omits ततः. — W द्घाटननाटितकेन,
NSU सुरंगोद्घाटितकेन, T सुरंगोटितकेन.

19⁴ TU कर्पू पुरोवलोक्य. — P पणविज्जसि,
WO पणमिज्जसि, N पणविज्जसि.

19⁵ P उच्चिदं, W पुत्ति इच्छियं, N उच्चिदं, S
वच्छे इमं, T उदई. — P वर. — W
लह, OT लहेसु, S लहेहि, U लहसु.

19⁶ N omits. — Mss. इह. — P येव,
O ज्जेव्व, SU एव्व, T यव्व. — P
उपससु, W उपविस, O उवविससु, SU
उवविसोअदु (S उप), T उवविसडि.

19⁷ PNSU omit. — W कर्पू तथा कत्वा.
— T omits उपविशति.

19⁸ PNSTU omit भैर; W स्व भैर. —
OS omit स्वगतम.

19⁹ O कहं अज्ज. — STU ण एदि अज्ज

राज्ञी । परिक्रम्य पुरो ऽ वलोक्य च¹¹ । इअं भअवदी चामुण्डा¹² । प्रणम्यावलोक्य च¹³ ।
इअं कप्पूरमञ्जरी¹⁴ । ता किं खेदं¹⁵ । भैरवानन्दं प्रति¹⁶ । इदं विस्खवीअदि
णिअभवणे विवाहसामग्गिं कदुअ आअद म्हि¹⁷ । ता गेण्हअ
आगमिस्सं¹⁸ ।

भैरवानन्दः । वच्छे एवं करीअदु¹⁹ ।

राज्ञी व्यावृत्य परिक्रामति²⁰

भैरवानन्दः । विहस्य स्वगतम्²¹ । इअं कप्पूरमञ्जरीठाणं अखेसिदुं गदा²² ।
प्रकाशम्²³ । पुत्ति कप्पूरमञ्जरि सुरङ्गादुवारेण ज्जेव तुरिदपदं गदुअ
सट्ठाणे चिट्ठु²⁴ । देवीए आगमणे पुणो आगन्तव्वं²⁵ ।

कप्पूरमञ्जरी तथा करोति²⁶

- वि. — N णो गच्छदि. — P कलावदो देवो.
- 19¹¹ WT राज्ञी २, S देवो and omits the rest. — TU omit परिक्रम्य. — W विलोक्य. — P omits च; TU स्व.
- 19^{12, 13} O भअवं पणमामि । भैर । विरं जोअ उवविससु । देवो.
- 19¹³ P भयं, W भए इयं. — P भगवतो देवो चा, W भवदो, SU *वई.
- 19¹³ PN प्रविश्यावलोक्य च, STU omit.
- 19¹⁴ P भए इअं, W अध इयं, N इदो इअं, O भए कप्पू इअं, T इअं अ.
- 19¹⁵ NSTU एदं, O खेदं.
- 19¹⁶ T प्रकाशं भैरं प्रति.
- 19¹⁷ W इयं, O भअवं इदं. — P विस्खवीय-
सि णियभुवणे, O *भवणं. — P कदुय
विवाहसामग्गियं, N कदुअ वि, O गदुअ
वि. — WT *सामग्गी, S विआह. —
PW आगद म्हि, O omits; T आदंस्सि.
- 19¹⁸ P ततो, WN तदो तं, O omits; SU
तं. — PO गेण्हाविअ, N गण्हाविअ,
S गाहिअ. — ST आअमिस्सं.
- 19¹⁹ PNOT वत्से. — SU इदं, T एव्वं. —
WO कोरदु, S करइ, TU किरदु.
- 19²⁰ P व्यावृत्ति, S omits.
- 19²¹ TU omit विहस्य.
- 19²² P omits इअं. — P कप्पूरमञ्जरी इति
गेहमणेसिदुं, W *मञ्जरीघरं, SU *जरि-
ट्ठाणं. — W गदा इति निःक्रांता.
- 19²³ O प्रकाशं कप्पूरमञ्जरीं प्रति.
- 19²⁴ NOT *मञ्जरी. — P त्वं सुरंगाद्वारेण,
N *दुआरेण, O सुरंगाद्वोरं. — P प्येव.
N जेव्व, O ज्जेव्व, STU omit. — P
तुरिदपद, N तुरिदं पदं, SU तुवरिअं,
T तुरिअं. — P गडुय, W गइअ. —
P पंगणे, W णिअभवणे, T संगणे. —
P विट्ठु.
- 19²⁵ PWS देवो. — O आगमणेण, STU
आअमणे. — O पुणो वि, S इह पुणो
वि, TU पुणो इह. — W आतंतव्वं,
STU आअं, TU *दव्वं.
- 19²⁶ PU omit. — W कप्पू । णं भअवं आ-
खवेदि । इति निष्क्रांता, N कप्पू दुक्कं

राज्ञी । इदं रक्खाघरं²⁷ । प्रविश्यावलोक्य च स्वगतम्²⁸ । अए इअं कप्पूरम-
ञ्जरी²⁹ । सा का वि सारिक्खा दिट्ठा³⁰ । प्रकाशम्³¹ । वच्छे कप्पूरमञ्जरि
कीदिसं दे सरीरं³² । आकाशे³³ । किं भण्णासि³⁴ । मह सिरोवेअणा समु-
प्पण्ण त्ति³⁵ । स्वगतम्³⁶ । ता पुणो तहिं गमिस्सं³⁷ । प्रविश्य पार्श्वायवलोक्य³⁸ ।
हला सहीओ विवाहोवअरणाइं लहुं गेण्हअ आअच्छध³⁹ । इति
परिक्रामति⁴⁰ ।

प्रविश्य कर्पूरमञ्जरी तथैवास्ते⁴¹

राज्ञी । पुरो ऽवलोक्य⁴² । इअं कप्पूरमञ्जरी⁴³ ।

भैरवानन्दः । वच्छे विबभमलेहे आणीदाइं विवाहोवअरणाइं⁴⁴ ।

करोदि, ० कर्पू° । जं भवं आणवेदि त्ति
निष्क्रांता.

19²⁷ PNS देवी, ० राज्ञी निरूप्य. — NST
एदं. — P रक्खगेहं, N रक्खागेहं, ०
रक्खाभवणं.

19²⁸ S omits च. — PWNO omit स्व°.

19²⁹ TU omit अए.

19³⁰ N omits सा; P adds पुण. — P
साङ्गा, W सारिक्खा, N सदिका, ०
रसा सारिक्खा, S सारिक्की, T सरिं,
U सरिक्की. — P पिक्खिदा, W भखा,
N मए पि, ० चिट्ठिदि.

19³¹ PWNO omit.

19³² PN वत्ते. — PNOT °मंजरी. — N
कीदिसं, S कीरिसं, TU केरिसं.

19³⁴ WNSTU भण्णसि.

19³⁵ N सच्चा मह, TU omit मह. — P
सिरोवेणा, W सिरोवेअणा, N सरीवेअणा.
० °वेअणा. — PWNO omit समु°,
TU °प्पण्णे. — PWN omit त्ति. —

S adds ता सेरं सुप्पीअदु, TU सेरं सु-
प्पीअद.

19³⁶ P देवी, WO राज्ञी, NU राज्ञी स्व°, S
omits.

19³⁷ TU omit ता. — U पुणो वि.

19³⁸ S omits प्रविश्य; T प्रका°. — PN पा-
र्श्वतोवलोक्य ० पार्श्वम्°, STU पश्चादव°;
० adds च.

19³⁹ W हेला. — PS omit सहीओ; N सु-
खीओ. — P °गरणाइं, W °णाइ, N
°करणाइं, S विआहो°, T °होवरणं, U
°होवअरणं. — P इह. WN लहु, STU
omit. — W गियहअ, SU गियहअ. —
P आगच्छय, W आगच्छध, N आअध,
० आगमिस्सध, STU आअच्छह.

19⁴¹ P omits प्रविश्य; ० कर्पू° प्रविश्य.

19⁴² S देवी. — PN add च. S adds स्व.

19⁴⁴ P कालवदि. TU मिअंकलेहे; SU add
किं. — WO आणिदाइं, S आणिभाइ.
— P °वगरणाइं, N °पकरणाइं, S वि-
आहो°, SU °णाइ, T °करणाइं.

राज्ञी । अध इ⁴⁵ । किं उण घणसारमञ्जरीसमुद्दाइं आहरणाइं विसु-
मरिदाइं⁴⁶ । ता पुणो गमिस्सं⁴⁷ ।

भैरवानन्दः । एवं भोदु⁴⁸ ।

देवी निष्कामति नाटितकेन⁴⁹

भैरवानन्दः । पुत्ति कप्पूरमञ्जरि तं जेव करीअदु⁵⁰ ।

कर्पूरमञ्जरी निष्कान्ता⁵¹

राज्ञी । रत्नाग्रहप्रवेशं नाटयति कर्पूरमञ्जरीं दृष्ट्वा⁵² । अए सारिक्खदाए विण्णडिद
म्हि⁵³ । स्वगतम्⁵⁴ । ज्ञाणविमाणेण णिव्विग्घं परिसप्पिणा तं आणेदि
जोईसरो⁵⁵ । प्रकाशम्⁵⁶ । सहीओ जं जं णिवेदिदं तं गेण्हअ आअ-
च्छ⁵⁷ । चामुण्डायतनप्रवेशनाटितकेन तामवलोक्य⁵⁸ । अहो सारिक्खदा⁵⁹ ।

19⁴⁵ WNSTU देवी. — PNO आणीदाइं,
W omits; STU अह इं.

19⁴⁶ PWO पुण. — P 'मंजरीए समुचिताइं,
WNO 'समुचि', S 'दाइ, T समुचिआइं,
U 'इआइ. — PNSU आभरणाइं (SU
'इ), T आभलणाइं. — P वीसरि, W
वीसरियाइं, SU 'दाइ.

19⁴⁸ STU एव्वं. — PO कीरदु, N करीअदु,
STU omit भोदु.

19⁴⁹ P omits देवी; WOTU राज्ञी. — W
निष्काम्य, ST निष्कामणं, U निष्कामं. —
S नाटयति.

19⁵⁰ STU omit पुत्ति. — P तं ज्येव, W
तं ज्जेव, N तह ज्जेव, O तह ज्जेव्व,
S तुए वि तहिं, T तुमं वि तं जेव्व, U
तुए वि तं चेअ. — PWO कीरदु, S
गंतव, TU करिअदु.

19⁵¹ S नायिका पूर्ववदाचरति, TU नायिका
निष्कान्ता.

19⁵² WOU देवी, N राज्ञी राजा च, S omits.

— W 'गहे. — N नाटयतः. — STU
नायिकां दृष्ट्वा. — S adds स्व.

19⁵³ P सारिक्खण, W सिरिक्खण, N सा-
रिक्खण, STU सारिक्खण. — N वि-
णदिद, O विदंविद, STU विण्णलद्ध.

19⁵⁴ S omits.

19⁵⁵ O णिव्विग्घपरिसप्पिणा ज्ञाण, S 'वि-
खादेण, TU 'विखाणेण. — P णिव्वि-
ग्घपरिसप्पिणा, W णिव्विग्घं परिसरे अ-
प्पणो, N णिदिदं परिसप्पणं, STU
णिव्विग्घेण. — PO तामाणेदि, W तं
तमाणेदि, N तमाणेदि, S तं आणेइ,
TU पुरिसं (T पुरुसं) इत्थिअं वा आणे-
दि (U 'णेइ). — P महाजोगीसरो, W
महाजोई, N महाजोओ.

19⁵⁶ WNSTU omit.

19⁵⁷⁻⁵⁹ WNSTU omit सहीओ. — N जं
once only, ST omit; U जो. — W
णिवेदिदव्वं, ST विवाहोइदाइं (S 'इ),
U विवाहोइदो. — PO तं तं, W तं
लहुअं. NST omit. — O गेण्हअ, S

भैरवानन्दः । देवि उवविस महाराओ वि आअदो ज्जेव वट्टदि⁶⁰ ।

ततः प्रविशति राजा विदूषकः कुरङ्गिका च⁶¹

भैरवानन्दः । आसणं आसणं महाराअस्स⁶² ।

सर्वे यथोचितमुपविशन्ति⁶³

राजा । एसा सरीरिणी मअरइअपालित्तिआ देहन्तरसंठिदा सिङ्गार-
सवरचावलट्टी दिवससंचारिणी पुस्सिमाचन्दचन्दिआ⁶⁴ । अवि अ
गुणगणमाणिक्कमञ्जूसा रदणमई बाउल्लिआ⁶⁵ । तथा अ एसा विसा-
रिणी कुसुमणिम्भरा महुलच्छी⁶⁶ । किं च⁶⁷ ।

गणित्थ, U गणित्था. — P आगदा, W
गळ्ध, S आअच्छम्, T आअळ्ळ, U आ-
अंळम्ह. — W °यतनेप्र°, N °यतननाटि-
तकेन, S चासुंढामंटप्रवेशं नाटयति प्रविश्य
TU चासुंढामंटप्रवेशं नाटयति प्रविश्य
कर्पूरमंजरी पूर्ववदास्ते. — W तामलोक्य,
TU राज्ञी तामव°. — W सारक्खिदा २.
N सरिळ्ळं, SU सारिळ्ळं, T सरिळ्ळं.

19⁶⁰ P वत्से कलावदि, W देवी. — WO
उवविससु. — WTU omit वि. — PW
आगदो. — P छेव, NO ज्जेव्व, STU
एव्व and omit वट्टदि.

19⁶¹ T विदूषकच्च. — O सारंगिका च.

19⁶² N omits भैर°. — WNS आसणं once
only. — PSTU omit महाराअस्स.

19⁶⁴ N राजा नायिकां प्रति, TU राजा स्व. —
WO एसा सा. — W कर्पूरमंजरी सार-
क्खिया विलासघरणी instead of सरी-
रिणी. — P °द्धयापालिया, W °द्धियप-
रिद्धिआ, N मअरइअपालिद्धिआ, O मअ-

रइअस्स सव्वाधिआ सत्ती, STU °पालि-
त्तआ. — P देहन्तरं संठिद, N देहन्तरेण
संठिआ, STU omit. — P °सबधणु-
लट्टी, W °सबर°, N सिंगारसचावलिट्ठी,
O °संचअवावलट्टी, STU सिंगारसमर°, T
°चाप°. — N दिअस°, ST दिअह°. —
P पुणसुदिया, W पुस्सिमाइंद°, NO °अंद°,
STU पुस्सचंद°.

19⁶⁵ S मखे, TU अवि अ मखे. — P पङ्क-
यगुणमाणिक्कमंजूसा, W एसा गुणगणमा-
णिक्कसुत्तिया, N प्पगुणगुण°, O प्पगुण-
गण°, S गुणगणण°. — BNOSTU
रअण°, P गामयी, W मणिऊण मणस्स.
— BPO अंजणस्स सलाआ, W वाउ-
णिआ, N अंजणसलाआ, STU पुत्तलिआ.

19⁶⁶ P omits. — W जथा सु, N जथा अ,
O जथा, SU जथा, T omits. —
STU omit एसा. — B आरणकुसुममा-
णिप्पच्च, W लावणकुसुमणिषणा, N रअ-
णकुसुमणिउणा, O अरणकुसुमणिप्फणा,
STU विसारिणी कुसुमणिम्भरा. — O
महुलट्टी.

भुवणजअपडाआ रुवरेहा इमीए

जह तह राअणाणं गोअरं जस्स जाइ ।

वसइ मअरकेऊ तस्स चित्ते विचित्ते

वलइअधणुदणो पुह्णिहं सरेहिं ॥ २० ॥

विदूषकः । जनान्तिकम्¹ । सच्चं किदं तए आहाणअं² । तडं गदाए वि णावाए
ण वीससीअदि³ । ता तुण्हक्को चिट्ठ⁴ ।

राज्ञो । कुरङ्गिकां प्रति⁵ । कुरङ्गिए तुमं महाराअस्स विवाहणेवच्छं कुण
सारङ्गिआ वि घणसारमञ्जरीए कोदु⁶ ।

20^a P °जणपडाया, W भुअणजयपडोया, N
°जणवताआ, O °वडाआ, T °पडाआ. —
WN रुअ°, STU रुवसोहा.

20^b BPO जह जह, T तह तह. — B गो-
अरे, N गोरसं. — BWNO जादि,
P दि.

20^c PSTU राअणवलणसखा (P वयण°, PT
°चलण°) पेसिदो तस्स मखे. — O चस-
दि. — B मयरथो, W मयरद्धो, N
°केतु, O °केदु. — N विचित्तो.

20^d W वलईय°, N वलइद°. — B पुंदेहिं,
P पुंखिदोसू, WNO पुंखिदेहिं, STU
पुंखिदेसू. — PSTU अणंगो, W सरे-
हिं.

20¹ B जनांतिकं । एकांते, PN जनांतिकेन.

20² O वअस्स सच्चं, P सत्त्वं, T सत्त्वं. — B
कयं, PW कदं, O omits, S एदाए ग-
हिदं, U एआए गहिदं. — P ते, OSU
omit; T तोए. — P आहणयं, O आ-
हणअं सुणसु, S आभलणं, TU आभरणं;
S adds किं दु, TU किं तु.

20³ B तइंगिदाए, PN तइंगदाए, W महाण-

यतइगदाए, O तइंगदाए, ST तगदेण, U
तगएण. — NSTU omit वि. — B
णोकाए, PW णावाए, N णोआए, O
णाविआए, SU विआरेण, T विआए. —
B वोससदि, WOSU विस्ससीअदि, T
विससिअदि.

20⁴ O omits. — S तं. — PWNSTU तु-
ग्होको. — P चिट्ठ, STU चिट्ठामि. —
WO add पियवयस्स (W only) तुमं म-
अणसरप्पहारजज्जरिद(O °ज्जरिअ°)हिअअं
एवं कुरुकुराअंतं (O कुरुकुरुअंतं) सुणिअ
देवो तुह अहिप्पाअं सुणिस्सदि (O सुणि-
स्सदि । तुण्हक्कअं चिट्ठ) । भैरवानंदः ।
वळे (W only) एतं विवाहमंगलमुहुत्तं ता
महाराअस्स किज्जदु जधोचिदं तए णडि-
वणं (W जहोचिदप्पहि°).

20⁵ U omits राज्ञो. — BO omit कुर°
प्रति.

20⁶ B कुरंगीए, STU omit. — N तुअं. —
B शेवत्थं, P °निवत्थं, N शेवळं, OS
विआह°. — PWNNO कुरु, S कु. — B

इत्युभे अप्युभयोर्विवाहघटनां नाटयतः⁷

भैरवानन्दः । उवज्ज्ञाओ हक्कारीअदु⁸ ।

राज्ञो । एसो सअलसोत्तिअमोलिमण्डणं अज्जउत्तस्स उवज्ज्ञाओ
अज्जकविज्जलो चिट्ठदि⁹ । ता कोरेदु अग्गिआरिअं¹⁰ ।

विट्ठकः । एस सज्जो म्हि¹¹ । भो वअस्स उत्तरीए गण्हं दाइस्सं दाव¹² ।

हत्येण हत्यं गेएह कप्पूरमञ्जरीए¹³ ।

राज्ञो चमत्कृत्य सविषादमवलोकयति¹⁴

सारंगीया, P सारंगिए. — PNSTU omit
वि. — NT कोरेदु, O कोरिदु.

20⁷ BO इत्युभयोर्विवाह⁷, PN °वाहकरणं,
STU उभे तह इत्युभयोर्विवाहालंकारं (S
तहे त्ति उभ⁸, T °वाहनेपय्यं) कुरुतः.

20⁸ WO भैर⁸ वच्चे. — B उवज्ज्ञाय, O उ-
वज्ज्ञाओ. — B हक्कारियदु, T अक्का-
रिअदु.

20⁹ BS omit राज्ञो; TU देवो. — B उ-
पाध्याय आर्यकपिंजलस्तिष्ठति. — PW
NO read अज्जउत्त एसो वि (O omits)
and omit सअल⁹ अज्ज⁹; S सअलसो-
त्तिअमोलिमण्डणं अज्जउत्तस्स एस, TU एस
सअलसोत्तिअमोलिमण्डणं अज्जउत्तस्स. —
P उज्जाउ, O उव्वज्ज्ञाओ. — PN °क-
विंजलओ, STU °कइंजलो; S adds त्ति.
— T चिट्ठइ.

20¹⁰ P भैरवानंद ता कोरेदु, O कोरिदु, STU
कोरिअदु. — B अगारियं, P अगिगा-
रियं, N अगिआरिअ, STU अगिकज्जं.

20¹¹ O विट्ठ¹¹ त्वरितमुत्थाय. — BPWO omit

एस सज्जोम्हि, TU omit एस. — S
omits म्हि.

20¹² ST omit भो वअस्स; U तां वअस्स. —
N उत्तरीए, O उत्तरीअयपडस्स, S उत्त-
रीअ, T उत्तरिवच्चे, U omits उत्त¹²-दाव.
— B गठिं, N गंठी, T गथिं. — B
दयस्स, N देविसं, O दइस्सं, S omits;
T वएहामि. — N ताव, S omits.

20¹³ B हस्ते हस्तं गहाण कर्पूरमंजरीः, W
परिणेतु महाराउ कर्पूरमंजरिं इति हस्ते
हस्तं गहयति कर्पूरमंजरीः, O तुमं ह-
त्येण, T वअस्स हत्येण, U गहाण ह-
त्येण. — N इत्थं, SU हत्थंगुट्ठं. — P
गेएहे, N गेगिहअ, SU omit; T कप्पूर-
गिदाण.

20¹⁴ BP इति राज्ञो चमत्कृत्य (P °ता), W
राज्ञो इत्याकार्यं स्वगतं किं नेदं इति च-
मत्कृत्य, N इति भन्ता संमुहे इत्यमप्य-
अदि इति संस्कृत्य, O इति चमत्कृत्य
कथं भुल्लो हं, S राज्ञो च¹⁴ सविषादमा-
लो, TU देवो etc.

भैरवानन्दः । सुदुदरं भुल्लो सि¹⁶ । जदो कप्पूरमञ्जरीए घणसारमञ्जरि त्ति
रामन्तरं¹⁶ ।⁹

राजा । करमादाय¹⁷ ।

जे कण्ठआ तिमिसमुद्धफलाण सन्ति

जे केअईकुसुमगम्भदलावलीसु ।

पंसेण गूण तुह मञ्ज सरीरदिखा

ते सुन्दरीअ वहला पुलअङ्कुराली ॥ २१ ॥

विदूषकः । भो वयस्स भामरीओ दिज्जन्तु हुदवहे लाआमीकवो क-
रीअदु¹ ।

20¹⁶ B omits भैर; O भैर तस्य भावमुप-
लभ्य विदूषकं प्रति; S reads भैर वच्चे
पडिसिद्ध, and then follows a lacuna
which a second hand has filled
out as in U; TU भैर । वच्चे किं गु
पडिसिद्धादरं विअ पुलोएसि (T विलोए-
सि). — SU omit सुदु-सि. — B
सुदुदरं, W उच्चञ्चाअ सुदुदरं, N तुअं
सुदुदुतरं, T सुदुअरं. — P भल्लो,
N भौलो, T भता. — W सवि,
T सी.

20¹⁶ O जादं, T अदो. — SU कप्पूरमंजरि
त्ति. — BPSU घणसारमंजरीए, W
मंजर, NO मंजरी, T omits. — B
इति, POSTU omit. — B नामधेयां-
तरं, P किमंतरं, W अपरं नामंतरं, STU
गामंतरं एदं.

20¹⁷ ST add स्वगतं.

21 B केअइतिसस कंटया ते सुंदरीए करफंस-
रोमांचावलीणिज्जिदा धुवं.

21^a P जे क वि बालतिसस फले वसंति, W

जे के वि ते तिससमुद्धफलेसु हुंति, N
तिससमुद्धफले ण संति, O तिससमुद्धफ-
लाण हंति, S तिमिसबंधफलाण.

21^b P ये, N ते. — PWN गंधदला, O
गुणदलावलीसु, SU लीए.

21^c ST पंसेण. — P नूह तुह मंजुसरीजाया,
W नूण तुह मञ्ज सरीरतुल्ला, N तुइअ
पुण मञ्ज सरीरतुल्ला, O गूणमिह मञ्ज
सरीरओअस्स, STU ताण तह (T इह)
मञ्ज सरीरदिखा.

21^d T दे. — PNO सुंदरीए. — P बहुपुल-
यंकुराअ, W वहलं पुलअंकुरिल्ला, NSTU
बहला (NT व) पुलअंकुराली, O धुलआ
वहला पउता.

21¹ B भो वयस्स । ता भामरीउ दिज्जउ । हु-
यवहे लाजा चिण्णं, P वामरियाउ दि-
ज्जंतु, हुयासे लज्जामोषकं कोरदु, W भो
वयस्स भामरीउ दिज्जंतु हुयवहे लाजा
खिण्णज्जंतु, N भो वअस्स प्पज्जलिअहु-
अवहभमरीओ दिज्जदु हुअवहे जलंज-

राजा सर्वं तथैव नाटयति² । नायिका सलज्जा तिष्ठति³ । राजा विवाहं निर्वर्त्य सोत्साहं यथाहं सर्वान्समभ्यर्च्य चक्रवर्ती भूत्वा आसां चक्रे⁴ ।

नेपथ्ये⁵

लीओ क्विपदु, O भो, वअस्स भामरिओ दिज्जंतु वट्टलाजंजलीओ खिण्णदुः, S व-अस्स पज्जलिए हुअवहे आहुदी दिज्जइ । (lacuna) क्वो । तुवरिअपदं दिज्जउ भ-मरीओ, TU वअस्स पज्जलिदे (U ए) हुदवहे आहुदी दिज्जउ (T ई) करउ लाआमोक्खो । तुवरिअपदं करोअदु सत्त-पदी परिक्खो.

21²⁻⁴ B भामर्या नाटयन्ति । नायका धूमेन व्यावृत्तमुखी । राज्ञो सपरिवारा निःक्रांता, P भामर्या नाटयतः । नायिका धूमेन वि-मुखी । राज्ञो परिवारा निःक्रांता । राजा सर्वं करोति विवाहं निर्वर्त्य सोत्साहं स-र्वानपि यथाहमभ्यर्च्य विसर्ज्य चा चक्रवर्ती भूत्वा तथा सह आसां चक्रे सहर्षा, W भामर्या नाटयन्ति नायका धूमेन व्यावृत्तमुखी । राज्ञो सपरिवारा निःक्रांता । सव्वाणं प-च्चरखं परिणीदा कर्पूरमंजरी, N राजा भरणं नाटयति । नायिका धूमेन व्यावृ-त्तमुखी तिष्ठति । राज्ञो सपरिवारा निः-क्रांता, O राजा तथा करोति, S इति परिणयति.

21⁵—24 BPW omit. — N भैरवा । वि-वाहे दक्खिणा दिज्जदु आचरिअस्स । राजा । दिज्जदु । वअस्स गामसअं ते दिखं । विदु । सुत्थि होदु त्ति नतन्ति । भैरवा । महाराअ किं ते पुणो वि पिअं कुणोमि । राजा जोईस्सर कि अवरं प्पिअं वट्टदि end of the ms. The trans-

lation adds यतः कुंतलेश्वरसुताकरस्य-शैस्फारसौख्यश्रितिलोक्तः स्वर्गः । पाल-यामि वसुधातलराज्यं चक्रवर्तिपदवीरमणो-यम् । तथाप्येतद्भवतु तावत् । सार्थो न-न्दतु सज्जनानां सकलो वर्गः खलानां पु-नर्नित्यं खिद्यतां भवतु ब्राह्मणजनः सत्या-शोः सर्वदा । येषो मुंचतु संचितमपि स-लिलं सस्योचितं भूतले लोको लोभपरा-इमुखो ऽ नुदिवसं धर्मे मतिं बिभर्तु. — O भैर° राजानं प्रति किं ते भूओ प्पियमु-यकरेमि राजा भअवं तुह प्पसादेण एसा लट्ठा राज्ञो परिणोदु महाराओ सव्वाणं प-च्चरखं नेपथ्ये वैतालिकः पठति सुहणिव-धो भोदु विवाहमहूसवो देवस्स तहा अ मअणमिव रई सा वासुदेवं व लळो हर-मिव गिरिपुत्तो साहिलासं पउत्ता सुहअदु सह अ तं चक्खवत्तो यदूदं सिरिखि किं-दवंसा सामरज्जस्स वोआ राजा विवाहं निर्वर्त्य योगिनं प्रति तथा वि इदं भोदु भरदवअणं २ । शिच्चं वट्टदु सज्जणाण सअलो वगो खलाणं पुणो शिच्चं खि-ज्जदु भोदु वंभणजणो सव्वासिहा सव्व-दा । मेहो मुंचदु संचिअं पि सलिलं सस्सपिअं भूअले लोओ लोहपरम्महो गु-दिअहं धम्मो मदं पावस दुस्सुत्तमाश्रि-त्य स्वामिंस्त्वच्चरणारविंदवशतः भृंगार-संजीविनी लब्धा पंचशरप्रिया ननु मया कर्पूरमंजर्यसौ तल्लाभेन च चक्रवर्तिपदवीं लोके समासादिता किं किं नेह करोति हंत महतां संदर्शनं जतुयु.

वैतालिकः । सुहाअ भोदु विवाहमहूसवो देवस्स^१ ।
 जं मुइ तिमिसं एव च पणसं जे पारिभद्दुमा
 जे दण्डा कमलाण किं च कुसुमं जं केअईसंभवं ।
 सङ्के तुज्झ कलेवरे गुणगणं लङ्ग बला तारिसा
 रोमञ्चा फुडपुट्टकण्ठअमिसा मेल्लन्ति णिच्चुल्लसा ॥ २२ ॥
 भैरवानन्दः । अणं किं दे पिअं करीअदु^१ ।
 राजा । इदो वि परं किं पिअं^२ । जदो^३ ।
 देवी रोसकसाअमाणसवई णो होइ सावत्तए
 लङ्गा पुणससङ्कमण्डलमुही सिङ्गारसंजीविणी ।
 संजाआ अवि चक्कवट्टिपअवी किं अणमभ्यत्थणं
 सव्वं तुज्झ अणुग्गहेण भरिअं जं माणुसे लब्भइ ॥ २३ ॥
 तथा वि इदं भोदु^१ ।

भरतवाक्यम्^२

- 21^१ T वैतालिकयोरेकः. — SU सुहो. — 22^१ SU पिअं ते (U दे). — T करिभदु.
 Mss. होदु — After देवस्स T adds
 सुहोवणदसअलमही सुरमंडलविरदसोत्थि- 22^२ S इदो परं किं पिअं. — TU किं अणं
 वाअणम्महलिददसदिसावह विवाहसवो वि.
 संउत्तो.
 22^३ SU omit; T अदो.
 22^३ T जं मुत्तं तिणोसं. — TU क्ष. — S
 दे पारिभद् (lacuna). 23 S omits.
 22^३ S जो दंडो.
 22^३ T संते तुज्झ करस्स तं, SU कलेवरे. — 23^३ T चक्कवट्टी. — TU णदवी. — T अ-
 T लद्धं. — K संगे तव करस्य यत् गु- खमभ्यत्थं.
 णगणं लब्धुंफलास्तादृशा.
 22^३ TU भरिदं. — TU लंभइ, K लभ्यते.
 22^३ SU रोमंचफुड^३, T रोमंचे फुठपुट्ट. — TU
 मेलन्ति. — K रोमांचेरितकंटकमिषात 23^३ S तथापीदमस्तु. — T भैर । तच्च, U
 मेलन्ति नित्योज्ज्वलाः. तच्च. — T एदं. — TU होदु.
 8*

अणुदिअहं विफुरन्तो मणीसिजणसअलगुणविणासअरो
रित्तत्तणदावग्गी विरमउ कमलाकडक्खवरिसेण ॥ २४ ॥

इति निष्क्रान्ताः सर्वे¹ ।

चतुर्थं जवनिकान्तरम्² ।

24 TU अणुपमगुणं कर्तुं परिमलमहिम्नं मुहेतु
विभरति (T विभरति) कपूरमंजरीभं ति-
भुवणतिलभं पुणो जलद. — K as S. —
S °दिअह विष्णु°. — T adds राजा कर्पू-
रमंजरी हस्ते गृह्यत्वा कौतुकागारं विवेश.

24¹ BS omit; O इति परिक्रम्य निष्क्रान्ताः
सर्वे.

24² B इति चतुर्थं, STU इति चतुर्थं. — P
WSU यव°.



PART II

GLOSSARIAL INDEX

TO THE

KARPŪRA-MANJARI

BY

STEN KONOW

100

1950年12月11日

1990

[illegible]

GLOSSARIAL INDEX.

Abbreviations:—ts.=tatsama.—H.=Hemacandra's Grammatik der Prākṛitsprachen (Siddhahemacandram, Adhyāya VIII) mit kritischen und erläuternden Anmerkungen herausgegeben von Richard Pischel. Theil I. II. Halle, 1877, 1880.—HD.=The Deśī-nāmamālā of Hemachandra. Edited with critical notes, a glossary, and a historical introduction, by R. Pischel and G. Bühler. Part I. Bombay, 1880 (Bombay Sanskrit Series, No. XVII.).

- अ after anusvāra च [च] and. a, i. 1¹, 3¹, 5^b, 12³, 17¹, 20²⁷, 22¹, 23^b, 26¹, 33¹, 34^{d, 33}; ii. 4¹, 5², 6^c, 9^d, 11^{c, 5}, 23^d, 27^{b, 1}, 28^c, 30^{c, 1}, 31^{d, 1}, 40⁵, 46^b, 50^b; iii. 1¹, 3^d, 4^{3, 5}, 5⁵, 6¹, 8^{1, 2}, 13¹, 14¹, 15¹, 17¹, 18¹, 20^c, 21¹, 22^b, 25^{d, 1}, 27¹, 31¹, 32¹; iv. 2^b, 6¹, 9^c, 10¹, 18³², 19^{65, 66}. ca, i. 1^c, 11¹, 18⁷, 19^d, 20^{15, 26, 29, 31}, 22^{a, b}, 23^{c, 1}, 34³⁰, 35^c; ii. 6^{24, 26}, 10^c, 23^d, 24^d, 29³, 47^{b, d}; iii. 3^{d, 18}, 5^a, 12¹, 18^d, 19^b, 20^d; iv. 3¹, 18^{12, 13, 24}, 19⁶⁷, 22^{a, b}.
- अं see इदम्.
- अइ [अयि] a vocative particle, O, pri-
thee, ii. 6⁴.
- अइदीह [अतिदीर्घ] very long, i. 21^d.
- अए [अये] a vocative particle, O, ah, i. 5³;
iv. 19^{29, 53}.
- अंस ts. a shoulder, iv. 12^a.
- अंसुअ [अंसुक] a garment, cloth, i. 28^b;
iv. 4^a, 10^a.
- अंति [अंति] a foot, ii. 47^a.
- अकङ्कण [°न] without bracelets, iii. 26^b.
- अकण्ड [अकाण्ड] unexpected, sudden, iv.
18³.
- अकथित untold, see कथ.
- अकलिअ not performed, see कल्.
- अकालजलद ts. name of a man, i. 18⁹.
- अकुङ्कुम ts. without saffron, iii. 26^a.
- अकुण्डल ts. without earrings, iii. 26^b.
- अक्खर [°त्तर] a letter, i. 20¹⁴; ii. 1^a, 8^a,
10⁶.
- अखण्ड ts. unbroken, whole, entire, iv. 3^b.
- अखण्डित [°त] unbroken, i. 16³.
- अगुरु ts. aloe, iii. 14^b, 27^a.
- अग्न [अग्] first, foremost; front, fore-
most point, i. 16^c, 26^a; ii. 6^a, 14^b,
20^a, 43^a.
- अगहत्त्य [अग्रहस्त] forepart of the hand
or arm, i. 4^c.
- अग्निआरिआ [अग्निकारिका] arranging of
the sacred fire, iv. 20¹⁰.

अगिम [अगिम] *first*, i. 29^b.

अगघ [अगघ] *a respectful offering*, i. 4^d.

अघडिअ *not performed*, see घट्.

अङ्क ts. *act of a drama*, i. 6^b.

अङ्गुर ts. *a sprout, shoot, blade*, iv. 21^d.

अङ्ग ts. *a body, limb*, i. 13^b, 14², 20^{15, 16, 31},

33^a; ii. 10^c, 12^a, 28^{b, c}, 36^a, 41^a, 42^b;

iii. 8⁴, 17^c, 19^a, 24^b, 33^a; iv. 7^b, 13^b.

अङ्गण [न] *a place, courtyard*, ii. 47^d;

iii. 20¹⁵; iv. 11^b.

अङ्गणा [न] *a woman, female*, i. 14², 25^c,

36^d; iii. 16^d.

अङ्गुलि ts. *a finger*, i. 36^c.

अचन्दण [न] *without sandal*, iii. 26^a.

अच्चब्भुद [अत्यद्भुत] *very wonderful, super-natural*, i. 21⁵.

अच्चहम [अत्यधम] *exceedingly inferior*, i. 20⁴.

अच्चुत्तम [अत्युत्तम] *exceedingly superior*, i. 20⁴.

अच्छ ts. *clear, transparent*, iii. 4^b.

अच्छरिअ [आश्चर्य] *marvellous, wonderful; a wonder*, i. 24⁵, 25¹³; ii. 42^b; iii. 3¹².

अच्छि [अक्षि] *eye*, i. 16⁵; ii. 3², 27^a, 41^c; iv. 1^b.

अजणिअ *not produced*, see जन.

अज्ज [अज्ज] *to-day*, i. 20³⁴, 34²⁵; ii. 1², 6^{14, 23}, 29⁵; iii. 3⁴, 7, 20³, 24^b; iv. 9¹⁸, 18²⁸, 19², 9.

अज्ज [आर्य] *an honorable man, master*, i. 12³, 20^{5, 11, 36}, 34¹; ii. 6⁷; iv. 20⁹.

अज्जउत्त [आर्यपुत्र] *honorific designation of the husband*, i. 19⁶, 34³⁸; iv. 20⁹.

अज्जक्ख [अध्यक्ष] *superintendent, head*. ajjhakkhikidāo, iv. 9¹².

अञ्चल ts. *border, end, skirt*, i. 26^c, 27^b; iii. 3^c, 22².

अञ्जण [न] *collyrium*, i. 20³⁶, 26^a; ii. 19^a.

अञ्जलि see जलञ्जलि.

अण see सुअण.

अणङ्ग [अन] *Cupid*, i. 2^b, 33^d; ii. 6^d.

अणङ्गकेली [अन] *name of a woman*, iv. 9¹¹.

अणङ्गलेहा [अनङ्गलेखा] *name of a woman*, iv. 9⁹.

अणङ्गसेणा [अनङ्गसेना] *name of a woman*, iv. 9⁸.

अणान्तर [अन] *without interval, immediately adjoining*, i. 12²; iv. 18¹¹.

अणिल [अनिल] *wind*, i. 16⁴, 17^d, 20^c; iii. 20^b.

अणुकार [अनु] *resembling*, iii. 25^c, 28^d.

अणुगह [अनुगह] *favor*, iv. 23^d.

अणुणअ [अनुनय] *conciliation*, i. 20⁴³.

अणुविअहं [अनुदिवसम] *day after day*, iv. 24^a.

अणुबन्ध [अनु] *continuity, sequence*, iii. 25^a.

अणुराअ [अनुराग] *love*, iii. 12².

अणुसार [अनु] *conformity to*, ii. 31^b.

अण्ण [अन्य] *other*. appo, i. 20³⁹; ii. 6⁸, 29^{12, 13}; iv. 18³⁶. appā, i. 4⁵. appam, i. 18⁷, 20^{2, 31}; ii. 6^{24, 26}; iii. 13^c, 14^c, 16^{c, 2}; iv. 22¹, 23^c. appam ca, moreover, i. 18⁷, 20³¹. appena, i. 27^d; iii. 19^c. appne, iv. 2¹. appā, iv. 13^a, 15^b, 17^a. appānam, i. 1^b.

अण्ण [कर्ण] *ear*, see आ[अण्ण].

अण्णोअ [अन्योन्य] *each other*, iii. 9²; iv. 10^b.

अत्त- [आत्मन्] *self, oneself*. appā, i. 8¹. attānaam, iii. 4¹, 8¹. attapo, ii. 10^c; iii. 20^b.

- अत्य [अर्थ] *object, meaning*, i. 8^a, 20⁷, 8.
 अत्याचल [अस्ता°] *the western mountain behind which the sun is supposed to set*, ii. 50^d.
 अत्याणी [आस्यानी] *an assembly-room*, ii. 3^a.
 अदस *that, yonder*. amuṇā, i. 26^d.
 अदिणिउण [अतिनिपुण] *very clever*, ii. 29¹⁰.
 अदिसंतावि- [अतिसंतापिन] *very burning, hot*, ii. 41⁵.
 अदिसिसिर [अतिशिग्रि] *very cold*, ii. 41⁵.
 अद् [आर्द्र] *wet, moist*, ii. 11^c.
 अद्ध [अर्ध] *half, half portion, side*, i. 25^b, 28⁷; ii. 42¹¹.
 अद्धणारीसर [अर्धनारीश्वर] *Śiva as half female*, i. 28⁴.
 अद्धणिह [अर्धनिद्र] *half asleep*, ii. 50^a.
 अध [अद्य] *now, then*, ii. 11³. adha im [atha kim], *what else, yes, certainly*, i. 4¹⁷, 21⁶; iv. 19⁴⁵. adha vā [atha vā] *or, or rather*, i. 18¹⁰, 30². Cp. अह.
 अन्त *ts. end*, i. 14^d; iii. 2^b; iv. 9⁸, 9, 10, 11.
 अन्तर *ts. interior; interval; different, another*, i. 7^b, 12³, 29^a, d, 34³⁴, 35^b; ii. 1^a; iii. 3^b; iv. 18²⁷, 19⁶⁴, 20¹⁶.
 अन्तरिद [°त] *gone within, hidden*, ii. 43², 12.
 अन्तरेण *ts. without, except*, i. 34¹⁷, 18; iv. 18³⁶.
 अन्तेउर [°पुर] *inner apartments, harem*, i. 34³⁸; ii. 11³; iv. 9¹⁸.
 अन्तो [अन्तर] *internally, within*, iii. 10^b, 12^a.
 °अन्द [चन्द्र] *the moon*. muhaanda, ii. 17^b.
 अन्दोल- *to swing, wave, shake*. andolia, i. 17^b. andolida, i. 16³.
 अन्दोलण [°न] *swinging*, ii. 35^a, 37^b.
 अन्धआर [°कार] *darkness*, iii. 22⁸.
 अपुख [अपूर्व] *not having existed before, quite new, wonderful*, i. 25⁴, 34²⁵.
 अप्प- *see अत्त*.
 अवला *ts. a woman*, i. 15^a; iv. 7^d.
 अब्भत्यण [अभ्यर्चन] *request*, iv. 23^c.
 अब्भुअ [अद्भुत] *wonder*, i. 26^d.
 अब्भुदुण [अभ्युत्थान] *rising from a seat in honor of*, iii. 20²³.
 अमुणा *see अदस*.
 अमोहण [°न] *not bewildering*, iii. 26^c.
 अम्ह *ts. water*, iii. 4^a.
 अम्महे H. 4. 284. *a particle expressing joy*, i. 34²⁴.
 अम्मो H. 2. 208. *a particle expressing surprise*, iii. 20¹⁵.
 अम्हारिस् [अस्माद्] *like me*, iv. 2³.
 °अर [कर] *causing, performing*, i. 15^b, 34³³; ii. 28^d; iv. 24^a.
 अर्च् *to honor, praise*. accemi, iii. 22^d. accido, i. 34³³. accidā, ii. 6²³, 25.
 अलभ [°क] *a curl, lock of hair*, i. 26^a; ii. 20^a.
 अलंकार *ts. decoration, ornament*, i. 31^a; ii. 24².
 अलंकिअ, °किद *see क*.
 अवभव [°यव] *a limb*, i. 33^c; ii. 48^a.
 अवइस् *see तू + अव*.
 अवत्या [°स्या] *state, condition*, ii. 8³, 9¹.
 अवदारेदि *see तू + अव*.
 अवन्तिमुन्दरी *ts. name of the wife of Rājāṣekhara*, i. 11^b.
 अवर [अपर] *another*, iv. 12^a, 18^a.
 अवराट्ट [अपराजित] *name of a poet*, i. 8³.

भवसर ts. *occasion, turn*, ii. 0⁵, 47⁴; iii. 26³.

भवसाण [°न] *stopping, end*, iv. 10^a.

भवस्सं [°श्यम्] *necessarily*, iv. 18¹⁴.

अवि [अपि] *and, also; though*, i. 1¹, 3¹, 17¹, 22¹, 26¹, 33¹; ii. 4¹, 5³, 27¹, 29^c, 30¹, 31¹; iii. 1¹, 6¹, 8³, 13¹, 14¹, 15¹, 21¹, 25¹, 27¹, 32¹; iv. 6¹, 9^b, 19⁶⁵, 23^c.

अविणोद [°नीत] *immodest, insolent*, iii. 8¹.

अस् to be. mhi, i. 29^d; ii. 28²; iii. 37⁹, 11¹⁸; iv. 19¹⁷, 53²⁰. si, ii. 6¹³, 11¹; iii. 22^d; iv. 2⁸, 20¹⁵. at-thi, i. 25^d, 5³⁴; iii. 9^b, 13^c, 14^d, 16^c; iv. 9², 3¹⁸. santi, iv. 21^a. āsi, i. 18², 8¹.

असुर ts. *a demon*, ii. 31^b; iv. 19^a.

असोअ [°शोक] *a tree with red flowers, Jonesia Açoka*, i. 20²⁷; ii. 42³¹, 43^a, 46¹, 47^a.

असोसण [अशोषण] *not drying up, not withering up*, iii. 26^c.

अह [°य] *then*, ii. 3^d. Cp. अध.

अहं I. aham, i. 13¹, 16¹, 18¹, 6²⁰, 14¹⁶, 30⁴¹, 34¹⁵, 30³⁸; ii. 6⁶, 28⁴, 32², 41⁶; iii. 3¹⁵, 18⁴, 4¹, 4³⁴; iv. 7¹, 18²⁴. ham, iii. 7^d. mam, i. 20¹⁵, 28²⁸, 32^d, 34²², 38³⁸; ii. 1^d; iii. 3^a, 20¹⁷, 34⁹. mae, i. 25⁶, 34²⁵; ii. 6¹⁴, 8³, 24²; iii. 3^c, 4⁴; iv. 18⁷. majjha, i. 16¹; ii. 40²; iii. 23^a; iv. 21^c. mama, iii. 4². ma-ha, i. 18⁸, 19^b, 20²⁹, 40²⁵, 30^d, 34¹⁰; ii. 3^c, 6²⁰, 8^c, 9¹, 29¹², 21⁴², 11⁴²; iii. 24^b; iv. 19³⁵. me, i. 18², 20²³, 25²⁵, 34⁵, 13³; iii. 2^d, 3^d, 16², 20^d; iv. 2¹⁰. amhe, i. 16², 34³⁰, 36¹. amhānam, i. 4², 19⁵, 20²⁰. no, i. 1^c.

अहह ts. *a particle implying sorrow or surprise, alas*, i. 25¹³; ii. 42^b.

अहिणअ [अभिनय] *acting, gesticulation*, iv. 15^b.

अहिणव [अभिनव] *new, original*, iii. 31¹.

अहिदेवआ [अधिदेवता] *presiding deity*, ii. 48^b.

अहिप्पाअ [अभिप्राय] *intention*, ii. 48¹; iii. 8^b.

अहिव [अधिप] *a king*, i. 12^b, 8³; iii. 5².

अहो ts. *a particle expressing surprise*, i. 29²; ii. 29²¹, 42², 5⁵; iii. 4⁶, 31¹; iv. 0², 9¹³, 19⁵⁹.

अहोसुह [अधोमुख] *having the face downwards*, ii. 13^b.

आ [आस्] *a particle expressing pain or anger*, i. 18⁶, 20²⁸; iv. 2⁸.

आ prep., to, until, iv. 4^a, b. āṇṇam [ākarnam] *up to the ear*, ii. 6^d. āmūlam, to the ground, i. 4^b.

आअड्डिअ see ऋप्.

आअदण [आयतन] *a sanctuary, altar*, iv. 18³⁰.

आअर [आदर] *attention, care*, i. 13^c.

आअर [°कर] see कुसुमाअर.

आअल्लअ [°यल्लक] HD. 1. 75. *impatience, longing*, ii. 10⁶.

आअ [°दि] *first; beginning with*, i. 1^a; iii. 10^a.

आउह [°युध] *weapon*, iii. 26^c.

आगमण [°न] *coming, return*, iv. 19²⁵.

आडम्बर ts. *show, display*, ii. 24^b, 32^b, 47^c; iii. 12².

आडम्बरिल्ल H. 2. 159. *ostentatious, imposing*, ii. 31^a.

आढत्त H. 2. 138. *applied*, iv. 9¹¹.

आणय [°न] *mouth, face*, ii. 1^c, 30^a; iii. 3^a, 16^a.

आणन्दय [°नन्दन] *pleasing, delighting*, iii. 28^b.

आणवेदि *see* ज्ञा + आ.

आणा [°ज्ञा] *an order, command*, i. 18^d.

आतङ्ग ts. *disease, pain*, iv. 7^d.

आदेश [°श] *an order, command*, ii. 42^{27, 28}.

आप + प्र *to get, obtain, arrive*. patto, i. 13^d; iii. 4^b. pattā, i. 20^b; ii. 28³. pattammi, i. 35^b.

+ सम् *to complete; to arrive, come*. sa-mattā, ii. 44^d.

आरम्भ ts. *beginning*, i. 12⁸.

आलवाल ts. *a basin or trench for water round the root of a tree*, i. 34³⁹.

आलिङ्गय [°न] *embracing*, ii. 1^c, 43^a, 44^b.

आली ts. *row, series*, ii. 11^c; iv. 21^d.

आवली ts. *line, row, range*, i. 4^a, 20^{b, 8, 25}; ii. 16^a, 31^a, 32^c; iii. 26^d; iv. 2¹⁰, 21^b.

आविल ts. *turbid, greasy*, i. 13^a.

आवेश [°श] *entering into, devotedness, passion*, ii. 1³.

आसय [°न] *a seat*, i. 21², 24¹, 34⁴; iv. 19⁶².

आसम [°श्रम] *a hermitage*, i. 17^a.

आसा [°शा] *hope*, ii. 9^d.

आहरण [आभ°] *an ornament*, i. 20²⁶, 28^a; iv. 10^a, 14^b, 19⁴⁰.

आहा [°भा] *light, appearance*, ii. 41^b.

आहाणय [°भाणक] *a proverb*, iv. 20³.

इ *to go*. ei, iii. 10^b. edu, ii. 0³.

+ आ *to come*. edi, iv. 19⁹. enti, i. 15^d. ehi, i. 12¹, 34^{3, 22}; iii. 20⁵. enti, ii. 31^d.

इं [किम्] *see* अध इं.

इअ [इति] H. 1. 91. *thus*, i. 9^b; ii. 22^a, 40^a.

इयं *see* इदम्.

इत्यं ts. *thus*, i. 18^c, 33^c; ii. 41^c.

इदम् *this, that*. aam, ii. 45³; iv. 18¹². iam, i. 4⁸, 26^d, 35^c; ii. 29¹⁵; iv. 18³⁸, 19^{12, 14, 22, 29, 43}. ipam, ii. 27^d; iii. 8^a. idam, i. 24¹; ii. 22¹, 28¹; iii. 20¹⁹; iv. 2^a, 19^{17, 27}, 23¹. imam, ii. 29^c. iminā, i. 12⁸, 28²; iii. 19², 34^{b, 9}. assa, i. 10^a. imāe, i. 34⁴. imīe, ii. 24^c; iv. 20^a. imīa, i. 28^b. ime, i. 4². imā, iv. 14^a. imāu, iv. 11^a. imāo, i. 34³². imīu, iv. 10^b. imānam, i. 7^b.

इदर [इतर] *another*, i. 4^a.

इदो [इतस्] *hence, this way, further*, ii. 0³, 41⁸; iv. 10¹, 22^a.

इध [इह] *here*, i. 14³, 20²⁷, 25⁷; ii. 29¹⁶, 41²; iv. 18²⁸, 19⁶. Cp. इह.

इन्दआल [इन्दजाल] *jugglery*, iii. 20^{19, 21}.

इन्दजाल *the same*, ii. 44¹; iii. 12^d.

इन्दीवर ts. *a blue lotus*, ii. 3^c.

इन्दु ts. *the moon*, ii. 1^c, 29^d, 30^d, 41^b; iii. 1^c, 32^a.

इव ts. *like, as, as it were*, iii. 20^b, 28^a.

इष्ट *to wish*. icchāmi, i. 24⁵. icchai, i. 11^b. icchanti, ii. 28^d. icchidā, i. 34³⁵.

+ अनु *to search*. annesiadu, i. 20³⁹. annesidur, iv. 19²².

+ प्र *to dismiss, send*. pesehi, i. 34³⁸. pesedu, iii. 34⁹. pesiam, ii. 7^a. pesida, ii. 6¹⁷. pesidā, iv. 9¹⁴, 18²⁴.

इह ts. *here*, i. 7^b; ii. 48^a; iii. 13^c, 16^c, 17^a; iv. 2^a. Cp. इध.

ईक्ष्+उप to *neglect, overlook, disregard*.
uvekkhiadi, iii. 20³.

+प्र to *see*. pekkhāmi, iii. 20¹⁹. peccha,
i. 14^d; iii. 32^b, 34^b; iv. 10^b. pek-
kha, i. 18³; ii. 43⁵, 44¹. pekkha-
du, i. 16³. pecchantīnam, ii. 30^c.
pekkhidavvāim, iv. 9¹⁸.

ईदिस [ईदिस], fem. °si, *such*, i. 18⁵, 20^{26, 33},
34¹⁷; ii. 45¹.

ईस [ईषत्] *slightly*, iii. 23^a. isisa, i. 14^b;
iii. 4⁹. isisi, ii. 1⁵.

ईसर [ईसर] *see* जोईसर.

ईसारीस [ईषारीस] *jealous anger*, i. 4^a.

उ ts. *an expletive particle*, iii. 13^b,
14^{a, b}.

उभर [उदर] *the belly*, ii. 1^b.

उभार [उदार] *noble, exalted*, i. 19³.

उद्द [उचित] *fit, proper*, i. 4³; ii. 10⁵; iv.
19⁵.

उद्गर [उत्कर] *a heap, multitude*, i. 19^a;
iv. 18³⁶.

उद्दे H. 1. 58. *the same*, iii. 1^d.

उक्ष् to *sprinkle, wet, moisten*. ukkhiā-
nam, iv. 8^c.

उच्च ts. *high, elevated*, ii. 31^a.

उच्चभ [उच] *a collection, heap*, i. 28^a; ii.
21^a; iv. 10^a.

उच्छोड [उच्छुद] *withering*, ii. 10^a.

उच्छङ्ग [उत्सङ्ग] *lap, interior*, ii. 29^a; iii.
27^d.

उज्जल [उज्ज्वल] *bright, shining, beautiful*,
i. 34^d; ii. 40^a, 41^a; iii. 4^b, 27^a.

उज्जाण [उद्यान] *pleasure-garden, park*, ii.
6²²; iii. 22^{5, 9}; iv. 18³⁰.

उज्जुअं [उज्जुकम] *directly, straightforward-
ly*, i. 20^{a, 20}.

उज्जोद [उद्द्योत] *light, lustre*, iii. 24², 26¹.

उहु ts. *a star*. udusamaa, *evening*, i. 36^b.

उहामरिअ [उत्त] *terrified*, ii. 29^b.

उण [पुनर] *again, however*, i. 4^{2, 16, 19}, 6^b,
16², 20^{8, 14, 25, 30, 41}, 28⁵, 33^b, 34³³;
ii. 1^c, 6²⁴, 8³, 10⁵, 24³, 29⁴, 32², 41⁸,
42¹⁴, 43^{8, 11}, 48², 49²; iii. 8², 9¹, 16²,
33^b, 34³; iv. 1^b, 2², 5¹, 7¹, 9¹², 19⁴⁶.

Cp. पुणो.

उखअ [उच्च] *high, elevated*, iii. 16^b.

उग्रह [उष्ण] *hot, warm*, ii. 11^a.

उत्तस ts. *crest, chaplet*, iii. 29^a; iv. 7^a.

उत्तर ts. *northern; accompanied with,
consisting chiefly of*, i. 18^a; iv. 9¹¹.

उत्तरफगुणो [उत्तरफगुणो] *the 12th lunar man-
sion, preceding Hasta, which word
means also hand*, i. 20¹⁶.

उत्तरासाढा [उत्तरासाढा] *the 21st lunar mansion;
preceding Gravana, which word
means also ear*, i. 20³¹.

उत्तरीअ [उच] *an upper garment*, i. 34⁵;
iv. 20¹².

उत्ताण [उत्त] *stretched out, conceited*, i. 19⁵.

उत्तास [उत्तास] *fear, terror*, iii. 7^b.

उत्ति [उक्ति] *speech, expression*, i. 8^b, 20¹;
iii. 31¹.

उत्तुङ्ग ts. *lofty, high, tall*, ii. 29¹⁵; iii. 7^c.

उत्थमण [उत्थमण] *raising*, i. 18^b.

उद्देस [उद्देस] *place, region*, ii. 42²⁶.

उत्पत्ति [उत्पत्ति] *birth, origin*, i. 34¹⁷.

उत्पल [उत्पल] *a blue lotus*, i. 34^c; iv. 7^b.

उत्पिउ *see* च Caus.

उपफुल्ल [उत्फु°] *opened, swollen*, i. 20^b.
उब्बिम्बर HD. 1. 127. *fem. °rī, afflicted, dejected*, ii. 9^c.

उब्बुहुण H. 4. 101. *emerging, rising*, ii. 31^d.

उब्भिज्जदि *see* भिद् + उद्.

उमा ts. *name of the wife of Īiva*, i. 24^c.

उम्मत्त [उन्म°] *drunken, mad*, ii. 2^d.

उम्मुक्क *see* मुच् + उद्.

उम्मुहिद् [उन्मुद्दिद्] *unsealed, opened*, ii. 47^b.

उम्ह- [उष्मन्] *heat*, iv. 1^a.

उरई [°गी] *a female snake*, i. 20^a.

उल्लस ts. *sport, play; splendor*, ii. 47^b; iv. 22^d.

उल्लासि- [°सिन्] *shining*, i. 28^b.

उवभरण [उपक्°] *instrument, means*, iv. 9¹⁸, 19³⁹, 44.

उवभार [उपच्°] *procedure, (remedial) treatment*, ii. 41⁶, 42², 8, 21; iii. 19².

उवज्झाअ [उपाध्याय] *teacher*, i. 9^a; iv. 20^{8,9}.

उवमा [उप°] *resemblance; as last member of a compound, like to*, i. 32^b; iii. 16^b; iv. 9^d.

उवमाण [उपमान] *comparison*, i. 30^c.

उवरि [उप°] *above, over*, ii. 20^b, 33^a; iii. 3⁹; iv. 9¹².

उवह H. 2. 211; HD. 1. 98. *see, lo*, ii. 50^d.

उव्वेल्ल [उट्टेल] H. 4. 223. *overflowing*, ii. 1^b.

उहअ [उभय] *both*, ii. 18^a, 42²¹; iv. 2^a.

ऊसव [उत्स°] *festival, pleasure*, i. 13^d, 16³, 18^d; iv. 21⁶.

ऊसुअ [उत्सुक] *desirous, eagerly expecting*, ii. 40².

ऊ Caus., *to give, offer*. appenti, ii. 38^b. uppiu, ii. 19^b.

एक्क [एक] *one*. ekka, i. 26^d; iii. 25^d; iv. 1^b, 2^a, 7^d, 9^d. ekko, i. 18¹, 20⁴¹; ii. 6²²; iii. 17^c. ekkā, i. 4³. ekkam, i. 25⁶, 26^c. ekkena, i. 24^c, 27^a; ii. 6²⁵; iii. 4⁵. ekkassim, i. 20²⁶. ekke, iv. 2¹.

एक्कत्थ [एकस्य] *near*, ii. 8^d.

एक्कमित्त [एकमित्र] *the one or only friend*, ii. 50^c.

एक्कावली [एका°] *a single string of pearls*, i. 20⁷; iii. 5^b, 6^a, 20³.

एक्केक्का [एकैकता] *the being one-by-one*. °āe, *one by one, singly*, iii. 5^a.

एक्केक्कम HD. 1. 145. *one another*, iii. 10^c.

एण ts. *a black antelope*, ii. 21^b.

एणङ्क [एणा°] *the moon*, iii. 28^d.

एणणाहि [°नाभि] *musk*, ii. 7^b.

एण्हि H. 2. 134. *here, now*, i. 14^c, 20^c; ii. 43¹.

एतद् *this, that*. esa, i. 4¹⁰, 28⁶; ii. 27¹; iv. 3^c, 7^d, 20¹¹. eso, i. 4⁷, 28³, 5, 34²⁴, ii. 6¹⁰, 20, 43¹³, 46¹; iii. 8², 20¹⁵, 34³, 8; iv. 18³, 20⁹. esā, i. 20², 18, 40, 28³, 30^d, 32^c, 34¹, 34; ii. 6¹⁷, 8^b, 10², 3, 41^c, 8; iv. 9¹⁴, 18¹⁴, 20, 19⁶⁴, 66. eam, i. 5^a, 11^b, 35^a; ii. 8^c. edam, i. 4¹¹, 5³, 31¹, 34⁵; ii. 6⁴, 10⁸, 29⁸, 41¹, 42⁷, 43²; iii. 9¹, 12³, 34⁵, 7; iv. 5¹, 18⁸, 10, 27, 34, 35. edassa, i. 5⁶, 28³, 8. eāi, ii. 40^a. edāe, i. 31¹,

- 33²; ii. 9¹, 10⁴. ee, iv. 4^d. edāim,
ii. 8². edāhim, ii. 10⁵. edānam,
i. 34^{31, 33}.
- एत्तिअ H. 2. 157. *so much, so great*, ii.
6¹⁵.
- एत्य [अत्र] *here*, i. 12^b, 25⁵, 34⁸; ii. 8³, 9¹,
44^d, 47^{1, 4}; iii. 12^b; iv. 5¹, 18¹⁸.
etthantare, *in the meantime*, i. 29^d.
- एदावत्य [एतदवस्य] *being in that condi-*
tion, i. 34³⁸.
- एमेअ [एवमेव] H. 1. 271. *just so*, ii. 49^a;
iii. 9^b.
- एरिस [ईदृश] *such*, iii. 21^b.
- एवं ts. *thus, so*, i. 18¹², 20^{15, 17, 28, 30}; ii.
6⁷, 40⁴, 50⁵; iii. 3², 8⁶, 16¹; iv. 4¹,
18³⁵, 19^{19, 48}.
- ओटु [°ष्ठ] *lip*, i. 13^a; ii. 41^a.
- ओदिस see तृ+अव.
- ओलगाविआ HD. 1. 164. *a female ser-*
vant, ii. 9¹, 28⁴.
- ओल्ल [आर्द्र] H. 1. 82. *wet, moistened,*
juicy, fresh, new, i. 28^b; iii. 1^b;
iv. 4^a, 7^b.
- ओसह [ओषध] *a medicament*, iv. 6^d.
- कभली [कद°] *the plantain tree*, ii. 14^b;
iv. 18³.
- कह [°वि] *a poet*, i. 1^a, 4¹⁹, 5⁵, 6², 8³, 9^a,
10^a, 20².
- कहत्तण [कवित्व] *poetry, office of poet*, i.
19⁵, 20^{6, 18}; ii. 10².
- कहन्द [कवीन्द्र] *a king of poets, a ho-*
norific epithet of a poet, i. 11^a.
- कहराअ [कविराज] *the same*, i. 9^a.
- कउ [क्रतु] *a sacrifice*, i. 24^b.
- ककस [कर्कश] *hard, rough, merciless*, i.
20⁴³.
- कङ्कण ts. *a bracelet*, i. 18¹⁰.
- कङ्कली ts. HD. 2. 12. *the Açoka tree*,
i. 17^c.
- कच्च [काच] *glass, crystal*, i. 20²⁶.
- कज्ज [कार्य] *work, affair, business*, ii. 6⁸,
28⁴, 29^{1, 4, 8, 12}. kim kajjam, *what*
is the use of, ii. 28^a; iii. 1^a, 12^a,
19^c.
- कज्जल ts. *lampblack, used as a colly-*
rium, i. 20⁷; ii. 23^a, 41^b, 46^a; iii.
33^b; iv. 14^a.
- कञ्चण [काञ्चन] *gold*, i. 32^a; ii. 12^b; iii. 1^b.
- कञ्चणचण्ड [काञ्चन°] *name of a bard*, i. 16²;
iii. 26¹.
- कञ्चणमाला [काञ्चन°] *name of a woman*,
iv. 9¹⁰.
- कञ्चणसेल [काञ्चनशैल] *mount Meru*, ii. 15^b.
- कज्जी [काज्जी] *name of a town in South-*
ern India, Conjevaram, i. 15^a.
- कज्जी [काज्जी] *a girdle*, i. 34^a; ii. 15^a, 23^c,
34^b, iii. 18^a.
- कज्जुलिआ [°का] *a bodice*, i. 20⁷.
- कज्जिअ [काज्जिक] *sour gruel*, ii. 29¹¹.
- कट् + प्र to show, display, manifest. paa-
dei, iii. 12^c, 17^d.
- कटक्ख [कटाच्छ] *a glance, a side-long look*,
i. 29^a; iv. 24^b.
- कटिल्ल HD. 2. 52. *a cloth girt round*
the loins, i. 27^d.
- कटिसुत्तअ [कटिसूत्र] *a girdle*, i. 20⁹.
- कटिद see कृय.
- कण ts. *a drop*, iv. 8^c.
- कणाअ [कनक] *gold*, i. 20⁹; iii. 22^b; iv. 9¹².
- कणाकणिअ [कणाकणित] *tinkling*, ii. 32^b.

कण्डु [°निष्ठ] *youngest*, ii. 6²⁴.
 कण्टक [°क] *a thorn, prickle, sting*, iii. 24^a; iv. 21^a, 22^d.
 कण्ठ *ts. the throat*, i. 16³, 20²⁷; ii. 1^b, 2^a, 17^a; iii. 2^c, 6^b, 20⁷; iv. 17^a.
 कण्ड [का°] *an arrow*, i. 16³; iii. 18^d.
 कण्डारेह *to excavate; carve, sculpture*.
 °riūṇa, iii. 17^d. *According to O = utkirya. Cp. Marāṭhī, kaṇḍāraṇem.*
 कण [°ण] *ear*, i. 20⁴⁰, 32^b; ii. 27^a; iii. 20².
 कणउज्ज [कान्यकुब्ज] *name of a city, Kanauj*, iii. 5³.
 कणऊर [कर्णपूर] *an ornament worn in the ear, an ear-ring*, i. 14³.
 कण्या [कन्या] *a young girl*, i. 25⁴.
 कण्याडी [कर्णाटी] *a Karṇāṭa woman*, i. 15^c.
 कणुपल [कर्णोत्पल] *an ear-lotus*, i. 34^c.
 कण्यूरिआ [कस्तूरिका] *musk*, i. 18¹⁸, 34³⁹.
 कय् *to tell, say*. *kadhemi*, i. 32⁴; iv. 9⁵. *kadhehi*, ii. 11². *kadhedu*, iii. 2³. *kadhesu*, iii. 16²; iv. 18⁹.
kahijjau, i. 5^a. *kadhiadu*, i. 34⁷; iii. 3⁶. *kadhido*, ii. 41⁹, 50². *aka-dhidā*, i. 28⁴. *kadhidam*, i. 5⁷.
 कथं [कथम्] *how, why*, i. 18¹⁵, 30¹; ii. 1², 6¹³, 21¹, 11⁶, 40²; iii. 10¹, 22⁴; iv. 2¹¹.
Cp. कहं.
 कन्तारत्तण *wretchedness, imbecility (K, kārpaṇya)*, i. 19², 20⁷.
 कन्ति [का°] *loveliness, beauty*, ii. 27^b, 30^b.
 कन्द *ts. a root, bulb, garlic*, iii. 28^c, 29^b.
 कन्दप [°प] *Cupid*, i. 16³; ii. 40^b, 41^d; iii. 28^c.
 कन्दपकेली [°पकेली] *name of a woman*, iv. 9¹¹.

कन्दलित [°त] *richly or suddenly produced*, i. 16³.
 कन्दलिल्ल *H. 2. 159. shooting, sprouting*, iii. 28^c.
 कन्दली *the plantain tree; a new shoot, sprig*, ii. 14^b; iii. 20^a; iv. 7^c.
 कन्दोट *HD. 2. 9. a blue lotus*, iii. 3^b.
 कण्यन्त [°ल्यान्त] *end of the world, universal destruction*, iv. 19^a.
 कण्पूर [°पूर] *camphor*, i. 17^b, 29^c, 34³⁹; iii. 28^a; iv. 5^c.
 कण्पूरमञ्जरी [कर्पू°] *name of the heroine of our play*, i. 34²⁰, 24¹; ii. 6²⁴, 28³, 29⁶, 7¹, 40², 42¹⁵, 17¹; iii. 8⁴, 20²³, 22¹, 31¹; iv. 9⁶, 19², 14², 22², 24², 29², 32², 43², 50², 20¹³, 16¹.
 कम [क°] *succession, regular course, manner*, iii. 4^b, 5^b, 25^d; iv. 3^c.
 कमल *ts. a lotus*, ii. 11^d, 16^a, 50^a; iv. 22^b.
 कमला *ts. a name of Lakṣmī*, iv. 24^b.
 कम्पि- [°म्पिन्] *shaking, agitating*, i. 17^c.
 कम्म- [°मेन्] *action, performance*, iv. 16^b.
 कम्मण [काम्मण] *magic, witchcraft*, ii. 26^b.
 कर *ts. hand; ray, beam*, ii. 16^a, 42^a; iii. 20^c, 24^b, 25^c.
 करङ्क *ts. a box*, iv. 9¹⁰.
 करण *ts. doing, making*, ii. 6¹⁵; iv. 16^b.
 करण्डिआ [°का] *a small box*, iii. 5².
 करवाल *ts. a sword*, iv. 9⁸.
 कराल *ts. gaping; terrible; fem. a terrible form of Durgā*, i. 18⁸, 20²⁸; iv. 16^a.
 करालिअ [°त] *made terrible*, iv. 2^b.
 करि- [°रिन्] *an elephant*, ii. 6¹⁰.
 कल् *to hold, do, notice*. *akalia*, i. 2^a.
kalida, iv. 9¹⁰.
 कलकगिठ- [°गिठन्] *the cuckoo*, i. 16³.

कलङ्क ts. *stain, fault*, iii. 10^a.
 कलणा [°ना] *doing, putting on*, iii. 28^c;
 iv. 4^a.
 कलम ts. *rice*, i. 19^a.
 कलम्ब ts. *the Kadamba tree*, iii. 24^a.
 कलस [°श] *a water-pot. thanakalasa, a breast like a water-pot*, ii. 24^b;
 iii. 7^d. *thanakalasiñī, a woman having such breasts*, ii. 23^b.
 कलहंस ts. *a swan*, iii. 23^b.
 कला ts. 1. *a small part; a digit of the moon*, i. 4^b; ii. 10^c, 46^a; iii. 25^d.
 2. *any practical art*, ii. 27^c.
 कलिआ [°का] *a flower, bud*, ii. 27^a; iii. 1^a.
 कलिङ्गसेणा [°ना] *name of a woman*, iv. 9^a.
 कलेवर ts. *body*, iv. 22^c.
 कल्लोलवती [°ती] *name of a woman*, iv. 9¹³.
 कल्लोलिणी [°नी] *a river*, ii. 3^a.
 कवलण [°न] *eating, swallowing*, i. 20^b.
 कवलिअ [°त] *eaten, chewed*, iii. 2^b.
 कवाल [°पाल] *the skull*, iv. 19^b.
 कविञ्जल [कपि°] *name of the Vidūṣaka*,
 i. 20^{4, 36, 43, 34}; ii. 27¹, 29¹; iv. 20⁹.
 कवोल [°पोल] *the cheek*, i. 32^b; iii. 33^b.
 कव्य [काव्य] *a poem, poetry, a Kāvya*,
 i. 1^d, 8^b, 19^{6, 7}, 20^{4, 6}; ii. 4^c.
 कष् to *rub, test, try*. *kaśīadi*, i. 18¹⁸.
 कस + वि to *open, bloom*. *viasanti*, ii. 43^b.
 कसवट्टिआ [कषपट्टिका] *a touch-stone*, i. 18¹⁸, 19⁷.
 कसाभ [कषाय] *red, affected*, iv. 23^a.
 कहं [कथम] *how*, iv. 1^a, 3^d. *kaham pi [kathamapi] somehow, in any way*,
 ii. 39^a; iii. 32^a. Cp. कथं.
 कहि H. 3. 60. *where*, i. 35^b; ii. 42¹⁹,

43⁸. *kahim pi, somewhere, anywhere*, i. 24⁵, 25⁴.
 काभ [°य] *body*, iv. 14^a.
 काण ts. *one-eyed*, i. 20⁷.
 काण्ण [°नन] *a forest, park*, ii. 22^b.
 काम ts. *love, Cupid*, ii. 5^b; iv. 2³, 7^c.
 कामं ts. *well, forsooth*, iii. 19³.
 कामरूप [°प] *Assam*, i. 14².
 कामसेणा [°ना] *name of a woman*, iv. 9⁸.
 कामिणी [°नी] *a loving, beautiful woman*,
 i. 33^a; ii. 43^b, 48^a; iii. 18^c; iv. 6^c.
 कार ts. *(at the end of comp.) author*,
 i. 8³.
 कारण ts. *reason, cause*, ii. 27^d, 42¹⁴, 47¹;
 iii. 1^d, 9^b.
 कारामन्दिर ts. *a prison-house, jail*, iv. 9⁸.
 कारि- [°रिन्] *doing, causing*, ii. 10^a.
 काल ts. *time; death, the destroying god*,
 i. 8³; ii. 6⁸, 28^d, 41⁹, 50²; iii. 4³;
 iv. 2^b, 19^a.
 काल ts. *black*, iv. 14^a, 18^b.
 कालक्खरिअ [°लालरिक्] *a scholar*, i. 18¹.
 कालन्तर [°लान्तर] *opportunity*, i. 35^b.
 काली ts. *a name of Durgā*, iv. 19^b.
 काश् + प्र to *appear, become manifest*.
paāsai, iii. 11^d.
 किआ [क्रिया] *performance, a religious rite*, i. 24^b.
 किइ [कृति] *work, composition*, i. 11^b.
 किंसुअ [°शुक] *a tree, Butea frondosa, having red blossoms*, i. 16^c.
 किंकोरी ts. *a female servant*, i. 36^b.
 किङ्किणी ts. *a bell*, i. 20⁹; ii. 32^b, 34^b;
 iv. 17^a.
 किति [कीर्ति] *fame*, ii. 35^b.
 कित्तिम [कृत्रिम] *artificial*, ii. 28^a.

किम् *the interrogative pronoun, who, what, which; with vi, pi, it is indefinite, some one, a certain. The neuter किम् is used with instr. in the sense, what is the use of? किम् is used also as an interrogative particle. किम् ca, moreover, further.* ko, i. 4¹⁹, 5^{a, b}, 16¹, 20³⁹, 28², 35^b; ii. 23^c, 27^c, 29^{12, 13}, 47⁴, iii. 15^c. kā, i. 4⁶, 16¹, 20¹², 33^c, 34^{1, 3}; ii. 25^b, 27^d; iii. 1^b; iv. 9², 16^a, 19³⁰. **किम्**, i. 1^c, 4^{2, 12, 16}, 6^{b, 2}, 8¹, 11¹, 16², 18^{8, 10, 13, 16}, 19^{d, 6}, 20^{2, 4, 20}, 21^{3, 5}, 22^a, 23¹, 24⁴, 25¹, 28⁸, 34^c, 35^c; ii. 6¹⁶, 10^{c, 2, 6}, 11^{3, 4}, 16^b, 24⁴, 28^{a, d}, 29^{c, 4}, 41⁸, 42^{7, 12, 14, 15, 16, 17, 32}, 43¹¹, 47¹, 48²; iii. 1^{a, d}, 2¹, 8^{4, 5}, 9¹, 12^{1, 2}, 13^{a, b, c}, 14^{a, b, c}, 16^{a, b, c, 2}, 19^c, 20^{3, 15, 16, 17}, 34^{a, 3}; iv. 2^{4, 6}, 3¹, 4^c, 9¹⁴, 18^{8, 29}, 19^{16, 34, 46, 67}, 22^{b, 1, 2}, 23^c. **kam**, ii. 11². **kepa**, i. 10¹. **kassa**, i. 23^d, 27^c; ii. 32^d, 40^b, 42⁹; iii. 8², 9^a; iv. 6^d. **kīe**, iii. 9^a. **ke** ii. 42³⁰.

किरण ts. *a ray, beam*, ii. 29^d, 50^c; iii. 26^d.

किराद [°त] *a Kirāta; a dwarf*, iii. 34⁸.

किल ts. *certainly, I think*, ii. 8^b.

किलकिल *to sound, jubilate, laugh.* °lai, ii. 34^b.

किलम्पद् see **कम्प**.

किसलञ्च [°य] *a young and tender shoot*, ii. 42^a.

कोदिस [°दृश] *of what kind*, i. 20³⁶; ii. 42²⁸; iii. 3⁶, 9³; iv. 19³².

कोस H. 3. 68. *why*, ii. 42²⁶.

कुगाम [°गाम] *a petty village or hamlet*, i. 18¹⁸.

कुङ्कुम ts. *saffron*, i. 13^c, 16^a; ii. 8^a, 12^a; iii. 14^b, 15^d, 20³.

कुच्च [कुर्च] *beard*, i. 20⁴⁰.

कुञ्ज [°ञ्ज] *humpbacked, crooked*, iii. 34⁸.

कुट्टिणी [°नी] ts. *a bawd*, i. 18⁶, 34³⁴.

कुडिल [°टिल] *crooked, curled*, ii. 20^a.

कुटुम्ब [°टुम्ब] *family, household, relationship*, i. 4¹², 34³¹.

कुण्डल ts. *an ear-ring*, ii. 18^a.

कुण्डलिञ्च [°त] *bowed, bent*, ii. 6^d.

कुन्त ts. *a lance*, iv. 9¹⁰.

कुन्तल ts. *the hair of the head*, ii. 41^b.

कुन्तल ts. *name of a country*, i. 12^b, 34⁸. **kuntali**, *a Kuntala woman*, i. 15^c.

कुन्दमाला ts. *name of a woman*, iv. 9¹⁰.

कुप *to be angry.* **kuppadi**, ii. 47³. **kuppa**, i. 20^{5, 11}.

कुप्यासञ्च [कुर्पासञ्च] *a sort of bodice*, i. 13^b.

कुमरी [°मारी] *a girl*, ii. 22^a; iii. 17^c.

कुमारत्तण [°त्त्व] *childhood, the age from 10 to 12*, iii. 16².

कुम्भ ts. *a pitcher, water-pot, jar*, ii. 44^a.

कुम्भयड [°ष्मायड] *a white gourd*, iv. 18⁸.

कुम्भुभव [°म्भोद्भव] *an epithet of Agastya*, i. 17^a.

कुङ्कुच्छी [°ङ्कुच्छी] *a deer-eyed woman*, ii. 3².

कुरङ्गिआ [°का] *name of a woman, the confidential servant of Karpūra-mañjarī*, iii. 19²; iv. 20⁶.

कुरल ts. *a lock of hair*, i. 15^c.

कुरवञ्च [°क] *a species of amaranth*, ii. 42³¹, 43^{a, 13}, 44^a, 45^a.

कुरुकुराअ- *to croon, grumble, growl.* °rā-
anto, iii. 2¹. °rāanti, i. 18¹⁵.
कुल *ts. family, herd, collection,* i. 11^a,
17^c, 19⁷; ii. 2^d, 44^d.
कुलमग [°मार्ग] *the doctrine and practices*
of left-hand Çāktas, i. 22^b.
कुल्ला [°ल्या] *a river, stream,* ii. 10^d.
कुवलअ [°य] *the blue water-lily,* ii. 19^b,
38^b, 42^a.
कुसल [°शल] *skilful, clever,* i. 1^d.
कुसालव [°शीलव] *an actor,* i. 4².
कुसुम *ts. a flower,* i. 4⁴, 16^b; ii. 6^{19, 21}, 7^a,
21^a, 44^c, 45^b; iii. 1^d, 22^c, 24^a; iv.
18³⁶, 19⁶⁶, 21^b, 22^b.
कुसुमसर [°सर] *Cupid,* iii. 7^b; iv. 2^a.
कुसुमाअर [°कर] *the spring,* ii. 1⁵.
कुसुमाउह [°युध] *Cupid,* ii. 35^b.
कुहर *ts. a cavity,* ii. 30^b; iii. 20⁷.
कूर *ts. food, boiled rice,* i. 19^a.
कृ *to make, do, prepare. Caus., to cause*
to do. kuṇai, ii. 31^c; iv. 8^d. ka-
redi, i. 20³³; iv. 18³⁶. kuṇanti, i.
14^b; iv. 14^b, 15^b. karissam, ii.
10⁵, 43²; iv. 2⁴. kuṇa, iv. 20⁶.
karedu, iv. 20^{6, 10}. kuṇanto, ii.
50^a. kuṇantā, i. 15^c; iii. 28^c. ku-
ṇantāṇā, ii. 46^b. kāduṁ, ii. 6¹⁴.
kāṇa, ii. 8^a. kadua, ii. 8³; iii.
5²; iv. 9⁷, 18¹¹, 19¹⁷. kijjai, ii. 27^c;
iii. 15^c. kariadi, i. 20²⁶. kijjau,
iii. 1^a. kariadu, i. 20⁴⁰, 25¹; ii.
43¹⁰, 50⁵; iv. 19^{19, 50}, 21¹, 22¹. kaa,
iv. 17^a. kida, ii. 6¹⁵. kao, iii.
32^b. kido, ii. 9¹; iv. 18²². kaam,
ii. 47^b. kidam, i. 19⁶; ii. 6²⁴, 11^{3, 4},
47¹; iii. 30²; iv. 20². kae, ii. 10^d.

kide, ii. 42^{9, 10, 13}. kidāo, iv. 9¹².
kaāi, ii. 19^a. karaṇijjam, i. 12².
kādavvā, i. 34³⁵. kādavvaṁ, i.
24⁴; ii. 29². kārio, ii. 15^b. kāri-
dam, iv. 18³⁰.
+ भलम *to decorate.* °kiam, i. 33^a. °ki-
dā, ii. 24².
कृ *to draw, drag away, bend.* kaḍ-
ḍhijjai, ii. 29^b. kaḍḍhia, i. 32^c.
kaḍḍhidāo, iii. 4³.
+ आ *to draw, pull, snatch.* āaḍḍhia,
i. 29^b.
कृ *to spread, scatter.* kirai, iii. 20^b.
kirantā, iii. 28^b.
केअअ *fem. केअई [°तक] name of a plant,*
i. 29^b; ii. 7^a; iv. 21^b, 22^b.
केआरिआ [°दारिका] *a meadow,* iii. 20³.
केदई [°तकी] *name of a plant,* ii. 6^{19, 20, 21, 22}.
केलि *ts. play, sport, amorous sport,* i.
24^d, 26^c; iii. 20³, 23^b, 31^b; iv. 2⁶, 9¹¹.
केलिआर [°कार] *causing pastime,* i. 14².
केलिकाण [°नन] *a pleasure-park,* ii. 22^b.
केलिभवण [°न] *a pleasure-house,* iv. 19^a.
केलिवदी [°ती] *name of a woman,* iv. 9¹².
केलिबिमाण [°न] *a pleasure-palace,* iv. 9¹⁸.
केलिसअण [°शयन] *a pleasure-couch,* iii.
27^c.
केलिसेज्जा [°शय्या] *the same,* iii. 3^a.
केवल *ts. only,* i. 6^b, 24^c; ii. 28².
केस [°श] *hair,* i. 26^b.
केसर *ts. the filament of a flower, fibre;*
the Bakula tree, iii. 1^d, 24^a, 25^c.
कोअण्ड [°दण्ड] *a bow,* i. 16³; iii. 30^b.
कोइल [°किल] *the cuckoo,* i. 18^c; iii. 31^b.
कोउहल्ल [कोतूहल] *desire, curiosity,* ii.
38^a; iv. 18^a.

- कोऊहल *the same*, ii. 49^a.
 कोडि [°टि] *ten millions*, iii. 5^b, 3.
 कोहु HD. 2. 33. *desire, curiosity*, ii. 37^b; iii. 3^c.
 कोदुअघर [कोतुकण्ह] *a pleasure-house*, iv. 18³².
 कोमल *ts. tender, soft*, ii. 10^c; iii. 33^a.
 कोल [को°] *belonging to the left-hand* *Çāktas*, i. 23^d.
 कोलाहल *ts. a loud and confused noise*, iii. 34³.
 कोस [°श] *membrum virile*, i. 20²⁸.
 कु, हु, *after ā and anusvāra खु [खलु] indeed, methinks*. *kkhu*, i. 20⁴³; iv. 2⁴. *hu*, i. 4⁶, 20³⁸, 34^b, 17, 18; ii. 42^a, 48^b; iii. 9^b; iv. 2^a, 18³⁶. *khu*, i. 5²; ii. 0⁵, 6⁶, 10²; iii. 3^d.
 क्रम *intens. Caus., to cause to go*. *cañ-kamio*, ii. 18^b.
 + भति *to pass*. *adikkanta*, iv. 18¹¹.
 + आ *to attack, subdue*. *akkanta*, i. 14².
 + निस् *to go away, to leave*. *nikka-mamha*, iii. 22⁹.
 क्री *to buy*. *kinido*, iii. 4⁵. *kinidā*, i. 34¹⁵.
 + वि *to sell*. *vikkiṇiadi*, i. 18¹⁸. *vik-kinidā*, iii. 5³.
 क्रम *to be tired out, exhausted*. *kilam-māmi*, iii. 19³. *kilammanti*, iii. 20³. *kilanto*, iii. 8¹.
 कथ *to boil*. *kaḍhia*, ii. 6^b. *kaḍhida*, iii. 20³.
 चल् + प्र *Caus., to wash, wipe away*. *pakkhalido*, iii. 3⁹.
 चिप *to throw, cast*. *khivanti*, iv. 13^a.
 खभ [क्षत] *hurt, torn, broken; a wound*, i. 28^a; ii. 11^b.
 खग [°ङ्ग] *a sword*, iv. 9¹¹.
 खज्ज *to limp, halt*. *khañjia*, i. 21^c.
 खड्गिआ HD. 2. 71. *a side-door, back-door*, iii. 20¹¹.
 खडिआ [°टिका] *chalk*, iii. 33^a.
 खण [क्षण] *an instant, moment*, ii. 3², 40³, 41⁶, 47^d; iv. 9^b, 18³².
 खण्ह *to break, cut, crush*. *khaṇḍi-saṃ*, i. 20¹⁶. *khaṇḍijjāi*, iv. 3^d. *khaṇḍaantā*, i. 15^b.
 खण्ह *ts. a piece, part*, i. 23^c.
 खण्हणा [°न] *breaking, cutting, frustrating*, ii. 27^d; iv. 3^b.
 खलखण्ह *a kind of cake? jest, joke? (K, kalikhaṇḍa apūpaviṣeṣaḥ, N, de-ṣyāṃ khaḍikhaṇḍaṣabdaḥ kriḍā-vācakāḥ)*, i. 34¹⁵.
 खाद् *to eat*. *khajjae*, i. 23^b.
 खाम [क्षाम] *thin, emaciated*, ii. 6¹⁰.
 खार [चार] *salt*, ii. 11^b.
 खिख [°च] *afflicted, tired*, i. 20^a.
 खिवद् *see चिप*.
 खु *see कु*.
 खुट्ट H. 4. 116. *to fall short*, ii. 4^a.
 खुर [चर] *a razor*, iv. 3^d.
 खेलद् *to play, move to and fro*. *khe-lanti*, iv. 11^b.
 गअण [गगन] *the sky*, ii. 30^b, 47^d; iii. 20¹⁵.
 गङ्गा *ts. the Ganges*, i. 4^a; iii. 3⁹.
 गण *ts. a flock, multitude; certain demi-gods who are the attendants of Śiva*, i. 25^c, 33^a; ii. 28^c; iv. 19⁶⁵, 22^c.

गणण [°न] counting, ii. 37^b.

गणणा [°न] regard. kâ g., what need we say of, iii. 1^b.

गण्ठ [गन्धि] a knot, tie, i. 15^d, 20⁴³; iii. 9^{a, 2}; iv. 20¹².

गण्ठवस्त्र [गन्धिपर्ण] name of a fragrant shrub, according to P = Tabernaemontana coronaria, iii. 20³.

गण्ड ts. the cheek, i. 15^a, 16^a; ii. 37^a; iii. 34^b.

गण्डूस् [°ष] a mouthful, handful, iii. 20².

गन्त [गान्त्र] a limb, body, ii. 27^b; iii. 22¹.

गन्ध ts. smell, odor, ii. 6¹⁹.

गन्धतेल्ल [°तेल] a fragrant oil, i. 13^a.

गन्धहरिण ts. the musk-deer, iii. 20³.

गब्ध [°र्भ] womb, belly, interior, i. 34¹⁷; iii. 3^{15, 18}, 4¹; iv. 21^b.

गब्धघर [°र्भगृह] inner apartment, iii. 22¹.

गम to go, pass. gacchāmi, iii. 3¹⁵, 34⁹.

gacchanti, iv. 9^b. gaccha, i. 20^{23, 25};

ii. 42²³. gacchamha, iii. 22⁶. ga-

missam, i. 34³⁸; ii. 50³; iv. 19^{37, 47}.

gamissāmo, i. 36¹. gao, iii. 25^d.

gado, iii. 3¹⁴, 5². gaā, i. 33^c. ga-

dā, i. 18¹⁵, 20^{23, 25}; iv. 9², 19²².

gaam, i. 35^b; iii. 3^{a, 4}. gadam, ii.

1³, 11²; iii. 4¹, 12². gadāe, iv. 20³.

gae, i. 14^a, 35^c. gade, iii. 3¹⁴, 8⁴;

iv. 18³². gadua, iv. 18⁴, 19²⁴.

+ अनु to accompany. anugaa, iv. 11^b.

anugadā, ii. 28².

+ भव to know, learn. avagamia, iii. 34^{5, 7}.

+ आ to come. āacchasi, ii. 42²³. āac-

chadi, ii. 41⁸; iii. 34⁷. āaccha,

iii. 34⁵. āacchadha, iv. 19^{39, 57}.

āgamissam, i. 20³⁸; iv. 19¹⁸. āga-

missadi, iv. 18³¹. āgantavvam, iv.

19²⁵. āado, iv. 19⁶⁰. āadā, ii.

6^{14, 17}, 42²; iv. 19¹⁷. āgadam, i.

18⁴; iii. 34⁷.

+ उद् to rise, ascend. uggaa, iii. 1^c.

+ निस् to come out, part. niggaacchadi, iv. 19². niggaam, iii. 20^c.

+ सम् to join, meet. samgada, iii. 3¹⁴.

गम ts. going away, iv. 7^d.

गमण [°न] going, motion, iii. 23^b.

गम्भीर ts. deep, solemn, i. 28².

गरल ts. poison, ii. 11^a.

गल् to drop, fall. Caus., to pour out, filter, strain. galanti, ii. 9^b. gā-liassa, i. 19^c.

+ वि to vanish, disappear. vialida, ii. 6¹⁰.

गलिबल्ल [°बलीवर्द] HD. 6. 91. a strong but lazy bull, i. 20²⁹.

गव्व [°र्व] pride, i. 19⁵.

गाढ ts. strong, vehement, intense, i. 19⁵, 20⁴³; ii. 45^a; iii. 20³; iv. 1^a.

गिम्ह [गोष्म] summer, ii. 41⁵; iv. 1^a, 4^c.

गिरा [गिर] speech, voice, words, ii. 29^c.

गिरि ts. a mountain, i. 20^a.

गिरिन्द [°रोन्द्र] the king of mountains, Himavant, the father of Pārvatī, i. 3^b.

गिरिस [°श] Śiva, i. 3^b; iii. 29^a.

गिरिसुआ [°ता] Pārvatī, i. 4^d.

गोह [°ति] song, singing, iv. 17^a.

गुण ts. quality, virtue; thread, string, cord, i. 10^b, 20⁴³, 33^a; ii. 2^b, 4^a, 26^b, 27^c, 28^c; iii. 8⁵; iv. 19⁶⁵, 22^c, 24^a.

गुत्य *see* गुम्फ्.

गुम्फ् *to string, tie, arrange.* gumphedi, i. 4⁴. gumphantā, i. 15^d. guttha, iii. 2^a, 5^b.

गुरु *ts. a teacher, spiritual preceptor,* i. 5^b, 22^a; iv. 18¹², 21, 25.

गुह् *to hide.* gūḍha, ii. 21^a.

+उप *to embrace.* uvagūḍho, ii. 45^a.

गु+समुद् *to throw out, put forth.* sa-muggirai, ii. 45^b.

गेअ [°य] *song,* iii. 14^a.

गेन्झ [याद्य] *what can be grasped,* i. 30^a; iii. 19^b.

गेरिआ [गिरिका] *red chalk,* iii. 18^b.

गेहिणी [ग°] *wife,* i. 11^a; iii. 15^a.

गे *to sing.* gāanta, i. 21^a.

गोअर [°चर] *range of the organs of-sense, grip, hold, influence,* iv. 2^a, 20^b.

गोट्टी [°च्छी] *conversation,* i. 20³⁶.

गोर [गौर] *white, yellowish,* iii. 34^b.

गोरअ *the same,* iii. 31^a.

गोरङ्ग [गौराङ्ग] *fem. °ngī, having a pale-red body,* i. 20^a.

गोरी [गो°] *Pārvatī,* i. 28⁴; ii. 6²⁵; iv. 18¹¹.

गोवअ [°पक] *a cow-herd,* i. 21^a.

गह् *to seize, take.* geṇha, iv. 20¹³. ghet-tūna, i. 12³. geṇhia, iv. 19¹⁸, 39, 57.

घट् *Caus., to join, accomplish, form.* ghaḍeī, iii. 17^c. aghaḍia, i. 2^b.

+उद् *Caus., to open.* ugghaḍijjanti, i. 36^a.

+सम् *to be united, joined.* saṁghaḍai, iii. 9^a. saṁghaḍide, i. 18⁸.

घट् *to rub.* ghaṭṭedi, i. 4⁶.

घटण, °णा [चटन, °ना] *forming, joining;*

contact; coining, stamping, ii. 37^a, 41^a; iii. 10^a; iv. 9^a.

घण [°न] 1. *compact, dense, strong,* i. 13^c, 27^b, 29^d; ii. 6¹⁰, 12^a; iii. 20³; iv. 6^c, 8^a. 2. *a cloud,* iii. 4^a.

घणसार [घन°] *camphor,* ii. 21^a.

घणसारमञ्जरी [घन°] *name of a woman, synonymous with Karpūramañjarī,* iv. 18¹⁹, 28, 19⁴⁶, 20⁶, 16.

घण्टा *ts. a bell,* ii. 31^b.

घम्म [°र्म] *heat, warmth,* ii. 6¹⁰; iii. 20³.

घर H. 2. 144. *a house,* i. 14^c, 18², 20³⁴; ii. 2^d; iv. 1^b, 18³.

घरट् *ts. a grinding-stone,* iii. 30^a.

घरिणी [गहिणी] *a wife,* i. 19⁷, 34¹¹; ii. 8^b; iii. 15^a; iv. 18²⁰.

घल् H. 4. 334. *to throw, cast.* ghal-lissam, i. 20³¹.

घुसिण [°सण] *saffron,* ii. 37^a.

चेतूय *see* गह्.

च *see* अ.

चअ [°य] *collection, heap, mass,* i. 26^b; ii. 50^c.

चउव्विह [चतुर्विध] *of four kind, fourfold,* ii. 1^d.

चउस्सट्ठी [चतुःषष्टि] *sixty-four,* iii. 4^a.

चओर [चकोर] *the Greek partridge (said to feed on moonbeams),* i. 1^d.

चङ्ग [चक्र] *a wheel,* ii. 18^b, 23^c, 34^a.

चङ्गल HD. 3. 20. *round,* ii. 34^a.

चङ्गवट्ठि- [चक्रवर्तिन] *an emperor,* i. 12^a; iii. 15^a; iv. 18²⁰, 22, 23^c.

चङ्गवाअ [चक्रवाक] *ruddy goose,* ii. 8^b, 50^c.

चङ्गाभार [चक्राकार] *wheel-like,* ii. 23^c; iii. 19^c.

चक्रु —

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चक्रु [चक्ष] an eye, ii. 5^a.

चक्रम- see क्रम.

चक्रमण [चङ्क्र°] going, walking, i. 27^d.चङ्ग HD. 3. 1. beautiful, i. 31^b, 33^a; ii. 25^a, 28^b; iv. 13^b.चङ्गत्त beauty, i. 14², 20^o; iii. 9^c, 16².चङ्गिम- H. 1. 35; 2. 154. beauty, ii. 24^d, 26^c; iii. 6^a, 13^b.चञ्चा [चर्चा] smearing, anointing, i. 20^o.चञ्चल ts. trembling, tremulous, ii. 41^c.चञ्चुर ts. waddling, iii. 23^a.चट्टि-licking, cp. Marāṭhī cāṭaṇem, i. 20²⁸.चङ् H. 4. 206. to rise, increase. caḍadi, iii. 16².चण्ड ts. wild, impetuous, angry, i. 17^d, 23^a; ii. 10^b.चण्डसु [चण्डांशु] the sun, i. 35^a.चण्डवाल [°पाल] name of a king, i. 12^a.चण्डसेण [°न] name of a king, iv. 18¹⁸.चण्डिम- H. 2. 154. impetuosity, i. 16³.चतुर्थी [चतुर्थी] the fourth day (e. g., of a lunar fortnight), ii. 6²³, 29⁵.चतुर्दशी [चतुर्दशी] the fourteenth day of a lunar fortnight, iv. 18¹¹.चतुर [चतुर] skilful, conversant with, i. 7¹.चतुरत्त skill, loveliness, i. 20¹.चतुस्सट्ठि [चतुःषष्टि] sixty-four, iii. 4⁴.चन्द्र [चन्द्र] the moon, i. 32^b; ii. 5^b, 6¹⁰, 27^b, 29¹³, 19, 21, 43⁵; iii. 16^b, 24³, 25^d, 26¹, 29^b, 30²; iv. 19⁶⁴.चन्द्रण [°न] sandal, i. 14^b, 17^b, 20⁹; ii. 10^a, 11^a, 1; iii. 20^d, 28^b; iv. 5^c, 6^c, 8^a.चन्द्रणलेहा [°नलेखा] name of a woman, iv. 9⁹.चन्दिआ [चन्द्रिका] moonlight, iv. 19⁶⁴.चम्प H. 4. 395. to compress, squeeze. campiam (P translates piḍitam), ii. 33^a.चम्पअ [°क] name of a tree and its flowers, i. 14², 16^a, 34³⁰; ii. 42^b; iii. 1^a, 22^b, 30^b.चम्पा ts. name of a town, Campā, i. 14².चम्म- [चर्मन्] skin, i. 23^c.चम्मट्टि [चर्मयष्टि] a whip. cammatthiā-anto, looking like a whip, ii. 39^b.चर्+सम् Caus., to communicate. sam-cārentā, ii. 2^c.चरिअ [°त] acting, behaviour, acts, ii. 40^a.चल् to stir, move; to get loose. calā, ii. 1^a. caliam, i. 27^d.चल ts. tremulous, rolling, ii. 5^a; iv. 16^b.चलण [°ण] a foot, i. 20³⁴; ii. 13^a, 33^a, 42^a, 43^a.चलण [°न] moving, shaking, i. 36^c.चल्लि [चारी] the motion of the feet in the dance, iv. 12^b, 16^b.चवल [°पल] unsteady, wavering, i. 15^a; ii. 49^a.चसअ [°षक] a drinking-vessel, iv. 19^b.चामर ts. a chowry, fan, ii. 31^a; iv. 9⁸.चामुण्डा ts. a terrific form of Durgā, iv. 18³⁰, 38, 19¹².चारि- [°रिन्] wandering, moving, iv. 2⁶.चारु ts. lovely, i. 16³.चाव [°प] a bow, ii. 6^d; iv. 14^a, 19⁶⁴.

चाहुआण [वान] *the Cāuhan family*, i. 11^a.
चि+उद् *to gather, arrange.* uccinedi,
i. 4³.

चिअ *see चेअ.*

चित *ts. mind, heart*, ii. 40^{b, 2}, 49^a; iii.
11^d, 12²; iv. 9^c, 20^c.

चित [त्र] 1. *bright, variegated, spotted*,
iv. 9¹². 2. *a picture*, i. 27^c, 30^d;
ii. 4^a.

चितअर [त्रकर] *a painter*, ii. 40^b.

चितमिति [चित्र] *a painted wall, a wall-
picture*, i. 36^a.

चितलेहा [चित्रलेखा] *name of a woman*,
iv. 9⁹.

चिता [त्रा] *the fourteenth lunar man-
sion*, iii. 31⁴.

चिर *long.* cirāṁ, *for a long time*, ii. 4^d.
cirāa, *at last*, iii. 23^b.

चिराअ- [य-] *to tarry.* cirāadi, ii. 6³.

चिहुर H. 1. 186. *the hair of the head*,
ii. 21^a.

चुम्ब *to kiss.* cumbia, i. 17^d.

चुम्बण [न] *kissing*, i. 2^a.

चूडामणि *ts. a crest-jewel; best, excellent*,
i. 5^b. *ttaṇa [त्रा], i. 20².

चूर्ण *to crush.* cūraṁssaṁ, i. 20³⁰. cū-
rīadu, i. 20²⁷.

चूलिआ [का] *top-knot*, iv. 2⁴.

चेअ, चिअ, च H. 2. 184. *restrictive or
strengthening particle; used with
tad (like tad eva) to mean 'the
same'*; i. 8^a, 21^d; iii. 11^d, 19^d.

चेडिआ [टिका] *a female slave or ser-
vant*, i. 20^{20, 26}.

चेत्त [चेत्र] *a lunar month, March-April*,
i. 17^d, 18^d.

चोरअ [क] *a thief, robber*, iii. 31^a.

चोल *ts. name of a country*, i. 15^b.

च *see चेअ.*

कडल्ल HD. 3. 24. *clever*, i. 1^c, 5⁷; iii. 9⁴.

कटुअ [षष्ठक] *the sixth*, iii. 18^d.

कडा [टा] *mass, lustre, splendor, flash*,
i. 29^a; ii. 32^a; iii. 20^a.

कत्त [त्र] *a parasol, umbrella*, ii. 29^d.

कद्+प्र *to hide, conceal.* pacchānti,
i. 33^b.

कण्णअ [षट्पद] *a bee*, ii. 2^b.

कम्मुह [पणमुख] *a name of Kārttikeya*, i. 3^a.

कम्मासिअ [पणमापिक] *weighing six māṣa*,
ii. 17^a; iii. 20³.

कल *ts. deception, guise, semblance*, ii.
35^a; iii. 32^b.

कल- *to deceive, cheat.* chalidā, ii. 29¹⁰.

कवि *ts. color, splendor, shimmer*, i. 29^b;
ii. 47^b, 50^c; iv. 5¹.

काआ [या] *reflection, light*, ii. 6¹⁰; iii. 1^c.

कुर *to cover, smear, envelop.* churia,
iv. 5^a. churio, i. 29^d.

कुरण *ts. smearing, anointing*, iii. 28^a.

कुहा [चध] *hunger*, iii. 8¹.

केअ [क] *clever*, ii. 26^c; iii. 6^b.

केत्त [चेत्र] *field, width*, i. 30^c.

कोल्ल् H. 4. 395. *to cleanse, rub.* chol-
lanti, i. 14^a.

ज *see यद्.*

जअ [य] *conquest, triumph*, iv. 20^a.

जअ- [जगत्] *the world*, iii. 12^c, 17^a.

जअण [यन] *subduing*, ii. 41^d.

जड [यदि] *if*, ii. 47³, 48^a; iii. 12³, 15^c,
33^a; iv. 2¹⁰, 3¹, 18¹⁴.

- जह- [जयिन] *fem. °inI, conquering, vanquishing*, ii. 41^b.
- जक्ख [यत्त] *one of a class of demigods*, i. 25^c.
- जङ्गम *ts. moving*, iv. 18^a.
- जच्च [जात्य] *noble, well-born, genuine*, i. 14², 32^a; ii. 19^a, 25^b; iii. 1^b.
- जज्जर [जर्जर] *old, decayed*, iv. 4^d.
- जण [°न] *people, man; common people*, i. 4², 18^a, 21⁵, 34⁸; ii. 3^a, 6¹⁷, 28^b, 31^d, 40², 41^d, 47^d; iii. 12^c, 15^a, 27^d, 28^b; iv. 2^b, 2^a, 9^a, 14^b, 24^a.
- जणाण [°नन] *fem. °nI, producing, causing; fem. a mother*, i. 26^d; iv. 9^d.
- जत्ता [यत्ता] *festival, procession*, ii. 44^d.
- जदो [यत्तस्स] *from whence, from which time; because*, i. 4³, 12³, 9, 18¹⁸, 19⁷, 20⁷, 13, 31², 34^{31, 32}; ii. 6⁶, 42²³; iv. 1¹, 3², 20¹⁶, 22³.
- जथा [यथा] *as, as follows*, i. 7², 8⁴, 13², 16⁴; ii. 26¹, 42³³; iv. 18^{7, 20}. See जह.
- जहिच्छं [यथे°] *at will*, i. 16³; iii. 3¹¹. Cp. जहिच्छं.
- जन *to be produced, be, become, happen. Caus., to produce*. jāo, i. 29^d; ii. 50^d. jāā, i. 20^d, 35^c; ii. 1^d, 3^d; iii. 28^d. jāam, i. 16^a. jāde, ii. 42²¹. jānia, i. 2^a; ii. 19^a, 32^c.
- + सम *to grow, become*. samjāā, iii. 25^b; iv. 23^c.
- जन्त [यन्त्र] *an instrument, machine*, iv. 13^a. °jjala, *an artificial stream of water, showerbath*, iv. 10^b. °dhārā, *the same*, iii. 20^c.
- जम्पिअ [जल्पित] *speech, murmur*, ii. 2^b.
- जर [ज्वर] *fever*, ii. 42⁵.
- जरठ [°ठ] *hard, solid*, iv. 2^b. jaradhāa-māna, *growing old, ripe, matured*, ii. 1⁵.
- जल *ts. water*, i. 4^a; ii. 11^c, 24^{c, 3}, 30^b; iii. 3^{17, 18}, 20^c.
- जलज्जलि [जला°] *a libation of water presented to the manes of a deceased person*, ii. 5^d, 42²¹.
- जलहर [°धर] *a cloud*, iii. 3¹¹, 28^d.
- जल्प्प *to speak, talk*. jampanta, iii. 27^c.
- जवणिअन्तर [°निकान्तर] *the tiring-room*, i. 12³.
- जह [यथा] *as, that*, i. 34^{a, b, c}; ii. 44^d; iv. 20^b. jahā, *the same*, i. 34^d. See जथा.
- जहिं [यत्त] *H. 3. 60. where*, i. 20^{23, 25, 26, 33}.
- जहिच्छं [यथे°] *at will*, ii. 22^a. See जहिच्छं.
- जामिणी [यामिनी] *night*, ii. 29^d, 41⁵; iv. 4^c.
- जाव [यावत्] *as far as, till, in the meantime*, ii. 41⁶; iii. 34⁹.
- जि *to conquer, surpass, curb, restrain, be victorious*. jaaī, i. 4^d; iii. 18^d, 30^b; iv. 19^b. jaa, i. 14². jaadu, ii. 6¹²; iv. 9¹⁶, 18⁶. jia; iii. 4^a. jido, iii. 2¹.
- + निस्स *to conquer*. nijjida, i. 14².
- + विनिस्स *to conquer, defeat*. vinijjia, i. 13^d.
- जीव् *to live*. jivadhā, i. 20⁴¹.
- जीव *ts. life, soul*, i. 35^a.
- जीविअ [°त] *life*, ii. 9^d.
- जीहा [जिह्वा] *tongue*, ii. 47⁵.
- जुअ [युग] *a pair, couple*, i. 26^a; ii. 13^a, 18^a, 33^a, 37^a.
- जुअ- [युवन] *young*, ii. 41^d.
- जुअल [युगल] *a pair, couple*, i. 20³¹; ii. 6²⁴, 7^b, 13^b, 16^a.

जुअलभ [युगलक] *the same*, ii. 14^a.

जुञ्ज [युज्ज] *see मल्लजुञ्ज*.

जुख [जोख] *old, wasted, decayed*, ii. 29¹¹; iii. 28^c.

जुहिदुर [युधिदुर] *name of the eldest Pāṇḍava prince. His eldest brother, the son of Kuntī, was Karna, which word means also ear*, i. 20¹⁵.

जेदु [ज्येष्ठ] *eldest*, i. 20¹⁵, 34³⁵; ii. 10^{2, 4}.

जेत्तिअ H. 2. 157. *so much as*, i. 7^b.

जेव [ख] H. 4. 280. *a particle used to strengthen the sense, just, quite. If anusvāra or ā, i, ū precedes, we find the form jeva; otherwise, jjeva. jeva, i. 5⁷, 7¹, 16⁴, 20^{1, 6, 20}, 34³⁴; ii. 6²⁵, 24³; iii. 22⁶, 34⁷; iv. 19⁵⁰. jjeva, i. 8³, 20³⁴; ii. 1², 9¹, 45¹; iii. 22⁹, 34⁹; iv. 19^{6, 24, 60}.*

जोइणी [योगिनी] *a witch, sorceress*, iv. 17^b.

जोईसर [योगेश्वर] *a sorcerer*, i. 26^d, 28⁵; iv. 18¹², 19⁵⁵.

जोग [योग्य] *fit, appropriate*, i. 19²; ii. 5^d, 23^a; iv. 2⁸.

जोयहा [ज्योत्स्ना] *moonlight*, i. 1^d, 4^c, 29^c; ii. 11^a, 30^b; iii. 7^a, 25^b, 28^b.

जोयण [यौवन] *youth*, iii. 17^b, 18^c.

ज्ञा *to know*. jānāsi, i. 18¹⁶; ii. 42^{16, 17}, 47^{1, 2}. jānāi, i. 35^b. jānādi, i. 32²; iii. 34⁹. jānimo, iii. 12^d. jānanti, ii. 49². jāna, i. 34¹; ii. 43¹². jāne, i. 22^a; iii. 3^{a, 7, 15}, 15^c. jānādi, i. 28².

+आ *to order, command*. ānāvedi, i. 19⁸, 34³⁶. ānāvedu, i. 4¹⁵.

+वि *to communicate, speak, tell*. vināvedī, iv. 9¹⁷, 18⁷. vināvedum, iv. 9¹⁴, 18²⁴. vināviadi, ii. 28¹; iv. 18¹⁰, 19¹⁷. vinatto, iv. 18¹². vinattam, iv. 18¹⁵. vināvidam, iv. 18⁴.

ज्वल् *to burn, be hot*. jalai, ii. 11^c; iii. 20^c.

+उद् *Caus., to make illustrious*. ujjaledi, i. 19⁷.

झणञ्जण ts. *a jingling sound*, iv. 17^a.

झणझण- *to sound, jingle*. *panta, ii. 32^a.

झत्ति [झटिति] *quickly, suddenly, at once*, i. 20^d, 36^b; ii. 38^a; iii. 3^c. Cp. तटति.

झर्+प्र H. 4. 173. *Caus., to cause to drop, ooze*. pajjharāvedi, iv. 18³⁶.

झाण [ध्यान] *meditation, contemplation*, i. 22^a, 24^b, 34²⁷; ii. 4^d; iv. 19⁵⁵.

टप्पर HD. 4. 2. *gaping, large, uneven*, i. 20⁴⁰.

टिङ्गिद HD. 4. 3. *adorned with a tilaka or mark made with sandal wood or unguents*, ii. 11⁵.

टेण्टा 1. *a scar*, see bhamaraṭeṇṭā. 2. HD. 4. 3. *a gambling-place. ṭeṇṭakarālā, terrible in the gambling-places or a Durgā of the gambling-places (K, uraḥkīnopalakṣitacandikā)*, i. 18⁸, 20²⁸.

ठकुर ts. *a lord, chief*, iii. 8¹.

ठाण [स्थान] *place; tone, modulation*, i. 4⁷, 20¹⁰; ii. 1^a; iv. 19^{22, 24}.

डञ्जन्त *see दह*.

डम्ब+वि *to cheat, deceive, mock*. vi. dambedi, iii. 8¹.

डम्बर *ts. mass, show, pomp, empty noise*, i. 2^a; iii. 12^a, 13^b.

डिम्भ *ts. a young child*, i. 30^a.

डी+उद् *to fly up*. uddīno, iv. 2¹¹.

ढिल्ल [शिथिल] *loose, relaxed, careless*, i. 13^c; iii. 3^c.

ण [न] *not*, i. 6^b, 8¹, 13^{a, b}, 18^{16, 18}, 20^{4, 7, 8, 9, 14, 20, 38}, 22^a, 25^d, 27^c, 30^d, 34^{a, b, c, 17, 18}; ii. 1^a, 4^{a, d}, 6^e, 8^d, 10⁵, 16^b, 24⁴, 26^d, 28^{d, 2}, 32^d, 40^b, 42^{16, 17, 23}, 47^{1, 3}, 49³; iii. 8^a, 9^b, 14^c, 15^b, 16^d, 20^d, 22^b, 34⁹; iv. 2^{3, 10}, 3^d, 9^c, 18³⁶, 19^{3, 9}, 20³.

णअण [नयन] *eye*, i. 20³⁶, 34^c; ii. 6^a, 19^a, 21^{a, b}, 38^a, 40³, 42^a; iii. 20¹⁷; iv. 20^b.

णअर [नगर] *a town*, i. 25⁶; ii. 30^a; iii. 5³.

णअरो [नगरो] *the same*, ii. 3^b.

णं H. 4. 283. *surely (as used half questioningly)*, i. 29^c, 34²⁰; ii. 47².

णक्खत्त [नक्षत्र] *a lunar mansion*, i. 20^{16, 31}; iii. 3¹⁴.

णच्चण [नर्तन] *dancing*, iv. 17^b.

णच्चणी [नर्तनी] *a female dancer*, i. 16³; iv. 11^a.

णच्चिद [नर्तित] *dancing*, iii. 22³.

णट्ट [नृत्य] *dancing, acting*, i. 4^{2, 16}; ii. 15^b; iii. 14^a.

णट्टावअ [नर्तापक] *causing to dance, move, shake*, i. 16³, 17^c.

णङ्+वि H. 4. 150. *to confuse, mystify, delude*. viṇaḍida, iv. 19⁵³.

णङी [नटो] *an actress, courtesan*, ii. 28^a.

णन्दिउड्डु [नन्दिवृद्ध] *name of a poet*, i. 20²⁰.

णन्दिणी [नन्दिनी] *a daughter*, i. 12⁸.

णरवड [नरपति] *a king*, ii. 35^b.

णरिन्द [नरेन्द्र] *the same*, i. 12³.

णलिण [नलिन] *a lotus flower*, i. 27^a.

णलिणी [नलिनी] *a lotus plant, a pond abounding in lotuses*, i. 35^d; iii. 19³.

णव [नव] *new*, i. 32^a; ii. 2^c, 19^b, 41^a, 42^b, 44^a; iii. 1^c, 4^b, 24^a, 25^b, 30^b; iv. 7^c, 9^a, 22^a.

णह- [नभस्स] *the sky*, iii. 7^a, 29^a. na-haddhe [nabho'rdhe] *in the midst of the sky*, i. 25^b.

णहअल [नभस्तल] *the sky*, iii. 26^d.

णाअलआ [नागलता] *Piper betle*, iv. 5^a.

णाडिआ [नाटिका] *a short or light domestic comedy in four acts, such as the Ratnāvalī*, i. 6^a.

णाणा [नाना] *manifold, various*, ii. 3^b.

णाम [नाम] *name; by name; indeed*, i. 25⁵, 34^{8, 11}; ii. 26^a; iii. 1^b, 5²; iv. 9¹⁴, 18¹⁸.

णामन्तर [नामा°] *another name*, iv. 20¹⁶.

णामहेअ [नामधेय] *name*, i. 20^{15, 16, 31}; iii. 3¹⁸; iv. 9^{3, 9, 10, 11, 12}.

णाराअ [नाराच] *an iron staff on the goldsmith's scales*, i. 20¹³.

णारिङ्ग [नारङ्ग] *an orange*, ii. 50^d.

णाल [नाल] *a lotus-stalk*, ii. 16^a.

णावा [नी] *a ship*, iv. 20³.

- शास [न्यास] *a deposit, pledge of love*, i. 3^a.
- शाह [नाथ] *lord, husband*, i. 35^c.
- शाहि [नाभि] *the navel*, i. 34^b; ii. 24^a.
- शिश [निज] *own, one's own*, i. 19³, 20³⁴, 33^a, 34³⁶; ii. 28^b, 43⁶; iii. 20¹⁶, 32^b; iv. 19¹⁷.
- शिशंसण HD. 4. 38. *a garment, cloth*, iii. 15^d.
- शिशडिअ [निकटिक] *near, at hand*, ii. 41⁸.
- शिशत्य *see वस + नि*.
- शिशम्ब [नित] *the buttocks, the circumference of the hips*, ii. 1^a, 15^a, 24^b; iii. 19^c.
- शिशम्बिणी [नितम्बिनी] *a woman with large and handsome hips*, ii. 26^b; iii. 13^c.
- शिशर [निकर] *a multitude, collection*, ii. 17^b, 45^b.
- शिशण [निपुण] *clever, skilful, careful*, ii. 40^b; iv. 3¹.
- शिशह H. 4. 181; 3. 56. *to see*, i. 34^b.
- शिशोअ [नियोग] *injunction, command*, ii. 28³.
- शिशूलङ्क [निष्क] *stainless*, i. 10^b.
- शिश्व [नित्य] *continual, perpetual, constant; always*, i. 2^b, 33^d; ii. 10^d, 46^b; iv. 22^d.
- शिशाल [ललाट] H. 1. 47, 257. *the forehead*, ii. 20^a.
- शिशल [निस्तल] *round, globular*, iii. 4^b.
- शिशदाह [निदाघ] *heat, summer*, iv. 3^c, 5^d, 6^d.
- शिशहा [निद्रा] *sleep*, ii. 50^a; iii. 3^d.
- शिशन्दिशज्ज [निन्दनीय] *worthy of blame*, i. 20⁷.
- शिशप्ट HD. 4. 31. *abundant, exceeding; very much*, i. 17^c. Cp. *Marāṭhī nipāṭa or nippāṭa*.
- शिशन्धण [निबन्धन] *causing*, iii. 24².
- शिशभर [निर्भर] *vehement(ly), exceedingly; close; full of*; ii. 44^b; iii. 7^{a, c}; iv. 19³⁶.
- शिशभरराअ [निर्भरराज] *another name of Mahendrapāla*, i. 9^a.
- शिशित्त [नि] *cause, motive; at the end of a compound, in order to, for the sake of*, i. 12^a, 34³⁸; ii. 42¹²; iii. 16^c; iv. 9³, 18¹².
- शिशमवण [निर्माण] cp. H. 4. 19. *building, forming*, iii. 17^b.
- शिशक्खर [निरक्षर] *without letters, illiterate*, i. 20¹³.
- शिशन्तर [नि] *uninterrupted*, iv. 8^b.
- शिशिक्खणिज्ज [निरोद्धणाय] *what can be seen*, ii. 47^d.
- शिशिक्खिअ [निरोद्धित] *look*, ii. 6^c.
- शिशलक्खण [निर्लेक्षण] *undistinguished, unimportant*, i. 18⁶.
- शिशवडिअ *see पत + नि*.
- शिशवारण [नि] *preventing, warding off*, iii. 8^b.
- शिशविड [निविड] *close, compact*, ii. 24^c.
- शिशवेदअ [निवेदक] *telling, indicating*, ii. 8³.
- शिशवेस [निवेश] *entrance; expanse, con-tour*, i. 36^a; iii. 7^d, 21^b.
- शिशवड् H. 4. 62. *to become clear*. *niv-vaḍadi*, i. 19⁷.
- शिश्विग्य [निर्विघ्न] *without hindrance*, iv. 19⁵⁶.
- शिशगण [निसर्ग] *nature*, i. 31^b; ii. 25^a.
- शिशसा [निशा] *night; by night*, ii. 9^a; iv. 3^a.

शिसाभर [निशाचर] *fem. °rī, a fiend, Rākṣasa*, iv. 15^b.

शिरह [निभ] *like, similar*, i. 32^a.

शिरहित *see धा + नि*.

शिरुवण [निधुवन] *coitus*, iii. 7^c, 28^c, 29^b; iv. 4^a.

शिरन्ध [नोरन्ध] *without interstices, close*, iv. 9⁷.

शील [नी°] *black*, ii. 14^a.

शीलकण्ठ [नी°] *a name of Śiva*, iii. 20¹⁶.

शीसन्द [निःस्यन्द] *flowing, streaming*, iii. 31¹.

शीसास [निश्वास] *a sighing, sigh*, i. 20^c; ii. 10^a; iii. 20⁹.

शु [नु] *an interrogative particle*, iii. 8⁴, 19^c; iv. 1^a, 2⁴.

शूयं [नूनम्] *certainly*, iii. 17^a, 32^a. nū-
ṇa, iv. 21^c.

शेउर [नूपुर] *an anklet*, i. 20³⁰; ii. 32^a, 33^b, 47^a; iii. 13^a, 18^a; iv. 17^b.

शेत्त [नेत्र] *eye*, i. 30^c, 32^a; ii. 3^c, 46^c.

शेदं [नु + एतद्] H. 4. 279. *that. A form used only after anusvāra*, i. 18¹²; iii. 16¹; iv. 18³⁵, 19¹⁵.

शेवच्छ [नेपथ्य] *decoration, attire, dress*, i. 33^b, 34³⁸; ii. 26^b, 27^c, 28^d; iv. 20¹.

शेह [स्नेह] *affection, love*, i. 15^d.

शो *see अहम्*.

शो [नो] *not*, i. 13^a, 22^a, 23^d, 30^b; iii. 22^a; iv. 23^a.

शोल्ल + प्र H. 4. 143. *to toss*. pañollia, ii. 14^b, 36^a.

शहाण [स्नान] *bathing, bath*, i. 26^c, 28^a, 30¹; ii. 24^c.

तश्चो [तत्स] *thence, thereafter, then*, iii. 4^a; iv. 3^d. Cp. तदो.

तंस [त्र्यश्च] *triangular, oblique*. ii. 1^d, 6^c.

तद् Caus., *to beat*. tāḍiumaṇa- [tāḍi-
tumanas] *having the intention to beat*, iii. 3^b.

तड [°ट] *a shore, bank*, iv. 20³.

तडत्ति [तडदिति] *quickly, at once*, i. 20^{15, 16}; iii. 3^b, 20³. Cp. झत्ति.

तणु [°नु] *body*, i. 33^b; ii. 8^a, 24^d. °laḥ [latā] *body*, ii. 1^d, 9^d, 11^c. °llaḥ, *the same*, i. 28^b.

तत्थ [°त्र] *there, here*, ii. 27^d; iii. 9^b.

तत्थभोदी [तत्रभवती] *her honor, a respectful title*, iii. 22¹.

तद *this, that, he, she, it*. sa, iv. 3^d.

so, i. 5⁵, 6^a, 10^a, 19⁷, 21⁵; ii. 1², 28^{a, c}, 46^d; iii. 3^{14, 17}, 4¹, 9³, 10¹, 12^b.

sā, i. 1^c, 8^b, 11^b, 19⁷, 34¹³; ii. 4^a, 11^d, 14^a, 29^d, 42³³; iii. 5^{b, 3}, 6^b; iv. 1^b, 9¹, 18^{20, 21, 38}, 19³⁰.

taṁ, i. 13^d, 19⁷, 20^{27, 29}, 25^{a, d, 7}, 26^c, 29^c; ii. 8^c, 9¹, 27^c, 28^b, 29^{3, 4, 8}, 41^{1, 2}, 43^{1, 11}, 46^d; iii. 3^{d, c}, 5², 8^a, 9^d, 12^d, 13^c, 16^c; iv. 9⁷, 18²⁷, 19^{50, 55, 57}.

tad *as first part of a compound in takkajja* [tatkā-
rya], ii. 28⁴; takkāla [tatkāla], i. 8³; takkhaṇa [tatkṣaṇa], iv. 18³²;

taggadda [tadgata], ii. 1³, 11²; iv. 9², 18³²; tabbhattā [tadbhartṛ], ii. 8^b.

teṇa, i. 7¹, 8¹, 20²⁷, 21^{d, 3}; ii. 28^{b, 4}, 29^c; iii. 4⁸, 6^b, 17¹; iv. 18^{13, 17}.

teṇaṁ, iii. 5^a. tassa, i. 4¹⁹, 25^b, 34¹¹; ii. 6²³; iii. 3¹⁵, 8^b; iv. 18¹⁹, 20^c.

tiē, ii. 6^a, 10^c, 15^a, 19^a. tīa, ii. 1^d, 5^a, 9^c, 17^a, 23^{a, b};

tiā, ii. 1^d, 5^a, 9^c, 17^a, 23^{a, b};

tiā, ii. 1^d, 5^a, 9^c, 17^a, 23^{a, b};

iii. 2^c, 3^d. tāe, ii. 6^{15, 25}, 28², 40³.
 tissā, ii. 11³, 12^a, 23^d, 29^a; iii. 1^c,
 8⁵. tassim, ii. 28^d; iii. 16². te, i.
 8^a, 19^{b, d}, 20^c; ii. 5^{b, d}; iii. 24^b; iv. 9^c,
 21^d. tāo, ii. 1²; iii. 4³; iv. 13^b. tām, ii.
 8²; iii. 22^c. tehim, i. 34¹⁵; ii.
 42³². tāpa, iii. 15^b. tāpā, iv. 9^b.
 tāpām, i. 31^a, 33^d; ii. 43^b; iii. 3¹³,
 4¹, 11^d; iv. 9^{d, 12}.
 तदो [तत्स] *thence, therefore, thereafter,*
then, i. 18¹; iii. 3<sup>3, 10, 11, 13, 14, 16, 17, 19,
 4^{1, 2, 3, 7, 8, 10}, 5^{1, 2, 4, 5}; iv. 9⁷, 18^{15, 21, 23}.
 Cp. तओ.
 तथा [या] *so, thus.* tadhā vi, *even then,*
still, yet, i. 16⁵, 20¹⁰; ii. 29²; iii.
 18¹; iv. 19⁶⁶, 23¹. Cp. तह.
 तन्त [न्त] *a certain kind of religious*
treatises; chief remedy or charm,
 i. 22^a; iii. 18^c; iv. 7^d.
 तप Caus., *to burn.* tāvei, ii. 42^b.
 तमाल ts. *name of a tree,* ii. 43^{2, 12}.
 तम्बवली [तान्नपर्णी] *name of a river,* i.
 17^d; iii. 3¹⁴.
 तम्बोल [ताम्बूल] *the leaf of piper betle,*
 iv. 9¹⁰.
 तरङ्ग ts. *a wave, unsteady motion,* i. 18^a,
 28^a; ii. 1^b, 6^b.
 तरङ्गवती [न्ती] *a woman's name,* iv. 9¹².
 तरङ्गि- [ङ्गिन्] *waving, tremulous,* iv. 6^a.
 तरट्टी *a bold young woman,* i. 16³; ii. 4^d.
 तरल ts. *trembling, sparkling, unsteady,*
 ii. 30^d, 46^a; iii. 16^a.
 तरलण *waving, shaking,* i. 15^c.
 तरलि- [लिन्] *shaking,* i. 17^a.
 तह ts. *a tree,* i. 20²⁷; ii. 42²⁹, 43¹³, 45^a,
 47^a, 49¹; iv. 18^{30, 38}.</sup>

तरुण ts. *fem. ँनि, young, a young man*
or girl, i. 30^c; ii. 4^d, 31^b, 45^a.
 तरुणिम- H. 2. 154. *youth,* iii. 19^c.
 तर्क *to suppose, guess, reason.* takke-
 mi, ii. 29¹¹; iv. 18³⁴. takkīadi, i.
 28³.
 तलिण [न्] *thin, small, little,* iv. 3^a,
 10^a.
 तवण [पण] *burning,* ii. 11^b.
 तसर [Marāṭhī तसर] *a kind of coarse*
silk, i. 20³.
 तह [या] *so, thus, and also; taha vi,*
even then, still, yet, i. 1^c, 9^a; ii.
 42^b, 44^c, 48^b; iii. 6^a; iv. 3^{a, b}, 20^b.
 tahā, i. 13^b, 34^{a, b, c, d}; iii. 20^c. Cp.
 तथा.
 तहि H. 3. 60. *there,* i. 20^{23, 25}, 25⁶; ii.
 0⁵, 29⁶, 42^{23, 29}; iii. 3¹⁷, 5³, 9^c; iv.
 18³¹, 19³⁷.
 ता [तत्] *therefore, then,* i. 4¹², 6², 8¹, 10¹,
 12¹, 16³, 18^{14, 17}, 19^{3, 6}, 20^{2, 4, 20, 29, 34},
 25¹, 28⁸, 30^d, 34²⁶; ii. 1³, 10⁵, 11²,
 12^b, 13^b, 14^b, 15^b, 16^b, 17^b, 18^b, 19^b,
 20^b, 21^b, 22^b, 24⁴, 29^{7, 10, 16}, 40³, 41⁶,
 42^{11, 19, 21, 26, 32}, 43^{b, 2}; iii. 2³, 3^{c, 6, 9},
 12², 20^{3, 4, 5}, 22^{2, 9}, 26², 33^b, 34^{a, 9};
 iv. 2¹, 18⁴, 19^{15, 18, 37, 47}, 20^{4, 10}.
 ताडङ्क [ताट] *an ear-ring,* ii. 37^a.
 ताडण [न्] *beating,* i. 2^b; ii. 47^a.
 ताडिउमणा *see तद्.*
 तार ts. *loud, shrill, radiant, clear, shin-*
ing, ii. 21^a, 35^a; iii. 2^a; iv. 17^b.
 तारआ [क्ता] *a star,* ii. 17^b.
 तारा ts. *the pupil of the eye,* iii. 19^a.
 तारामेती [मेत्री] *unselfish friendship,* ii.
 28³.

- तारिस [°दृश] *such*, iv. 22^c.
 तारुख [°यय] *youth*, i. 18^b, 20^d; iii. 16².
 तारुखअ *the same*, ii. 48^b.
 ताल ts. *clapping hands, beating time, time (in music)*, iv. 11^b, 12^b, 17^a.
 तालवेण्ट [°वृन्त] *a fan*, iii. 20^b.
 ताव [°प] *heat, glow, pain*, ii. 29^a, iv. 21^{1, 2}, 7^d.
 तासि- [त्रासिन्] *fem. tāsiṇī, terrifying, alarming*, ii. 29^c.
 ति, ति [इति] *a particle used to report the very words spoken by some one. The form ti occurs only after anusvāra. tti*, i. 6^a, 20^{4, 20}, 34^{1, 15}; ii. 8^b, 29²¹, 39^a, 45^b; iii. 32^a; iv. 9^{8, 9, 10, 11, 12}, 18^{7, 19, 20}, 19³⁵, 20¹⁶.
 ti, i. 6², 28⁸, 34³; ii. 29¹¹; iii. 9^{1, 2}; iv. 2^a, 9¹⁸, 18^{16, 23, 34}.
 तिकण्ड [त्रिकाण्ड] *having three joints, consisting of three parts*, iv. 14^a.
 तिक्ख [तोष्ण] *sharp, strong, severe, hot*, i. 29^a; ii. 3^d, 5^a, 46^a.
 तिस्सि [त्रि] *three*, i. 4⁹; ii. 42²⁹.
 तिमिर ts. *darkness*, iii. 25^a.
 तिमिस [°ष] *a certain plant, Benincasa cerifera*, iii. 24^a; iv. 21^a, 22^a.
 तिरिच्छि [तिर्यक्] H. 2. 143. *obliquely*, ii. 1^b.
 तिल ts. *the seed of the sesamum plant*, iii. 15^b. °jala, *water with sesamum seed, offered to the dead as a libation*, ii. 5^d. °antaram, *so much as a sesamum seed*, ii. 1^a.
 तिलअ [°क] *a certain tree, Clerodendrum phlomoides*, ii. 42³¹, 43^a, 45², 46^c.
 तिलोअण [त्रिलोचन] *an epithet of Śiva*,
 who has on his head the half moon, ardhacandra, which word means also a clenched fist, i. 20²⁷.
 तिवलि [त्रि°] *the three folds of skin above the navel of a woman*, i. 30^a; ii. 24^a; iii. 19^b.
 तिच्च [तोव] *acute, hot, warm*, ii. 50^b.
 तिहाअ [त्रिभाग] *the third part (of the eye, used in the side-long look of women)*, ii. 5^a, 8^d.
 तिहुवण [त्रिभुवन] *the three worlds*, i. 10^a; ii. 10¹.
 तुङ्गिम- H. 2. 154. *height, elevation*, i. 34^b; iii. 6^a.
 तुट्ठ see तुष.
 तुण्हिक्क [तूष्णीक] HD. 5. 15. *quiet, silent*, iv. 20⁴.
 तुन्दिल ts. *having a protuberant belly, corpulent*, i. 20⁷.
 तुमं see त्वम.
 तुम्हारिस [त्वादृश] *similar to you*, iv. 21¹⁰.
 तुग्ग, °म ts. *a horse*, i. 18¹³, 21^c.
 तुरिदपदं [त्वरित°] *quickly*, iv. 19²⁴.
 तुलण [°न] *weighing*, i. 20¹⁴.
 तुला ts. *a balance, scales; resemblance*, i. 20^{13, 14}; iii. 31^b.
 तुल्ल [°ल्य] *like*, ii. 10^d.
 तुप्प *to be pleased. Caus., to please, satisfy. tutṭha*, i. 36^d. tutṭhena, iii. 20¹⁶. tosidā, ii. 11⁵.
 तुसार [°षार] *frost, ice, snow*, i. 14^a.
 तुहिणकर [तुहिन°] *the moon*, i. 4^b.
 तृ + अव *to descend. Caus., to bring down. odiṇṇo*, iii. 20¹⁵. odiṇṇā, ii. 40². avaiṇṇam, i. 25^a. avadāriādu, i. 25⁹.

तृ + वि to give, bestow. viṇṇa, iii. 11^c.
+ समुद् to put away. samuttārida, i. 30¹.

तेतिअ H. 2. 157. so much, i. 7^b.

तेल्ल [तेल] oil, iv. 5^b.

तोअ [°य] water, iii. 3^o.

तोणीर [तू°] H. 1. 124. a quiver, ii. 16^b.

तोरण ts. an arched doorway, i. 17^a.

ति see ति.

°त्य [°स्य] staying, abiding, ii. 50^d.

तुद् to fall asunder, be parted. tuṭṭāi, ii. 4^d. tuḍida, broken, ruined, i. 18⁸.

त्वम् thou, you. tumam, i. 16¹, 19³, 5, 20¹⁰, 13, 25, 29, 34³, 20, 30; ii. 6^c, 11¹, 24³, 32¹, 42¹⁷, 47²; iii. 2¹, 22^d, 34^a; iv. 20^e. tae, i. 18⁶; iii. 30²; iv. 20².
tujjha, i. 16¹, 20⁸, 34²⁵; iii. 21^b, 24^b; iv. 22^c, 23^d. tuha, i. 20¹⁵, 16, 30; ii. 7^a, 9^c, 10^d, 2, 42²⁰; iii. 8^b, 32^a; iv. 11^b, 21^c. de, i. 14², 18⁴, 19², 20⁶, 7, 27, 32¹; ii. 48¹; iii. 20⁴, 33^a, 34^b; iv. 2⁴, 9⁵, 18²⁰, 19³², 22¹. tumhe, i. 20⁴¹; iv. 18⁷. tumhehim, i. 20¹².
tumbāhimto, ii. 29¹². tumhānam, i. 18¹, 20⁴¹. vo, i. 3^b.

थक् H. 4. 16. to stay, cease. thakkantu, iii. 20⁸.

थण [स्तन] the female breast, i. 2^b, 18^b, 27^b; ii. 1^c, 23^b, 24^b, 29^a, 33^a, 44^a, 49^b; iii. 6^a, 7^d, 21^a; iv. 6^c.

थणअ the same, ii. 27^a.

थणिल्ल H. 2. 159. having breasts, iii. 19^b.

थल [स्य°] raised or rounded surface, i. 27^b.

थली [स्य°] the same, ii. 1^a.

थवअ [स्तवक] a bunch, cluster of blossoms, ii. 47^c.

थूल [स्य°] large, great, iii. 3¹⁷.

थोअ [स्तोक] little, small; a little, i. 16^b; ii. 1^b, 11¹.

थोर H. 1. 124, 255. large; great, big, ii. 27^a, 44^a; iii. 6^a, 19^b.

दइअ [°यित] lover, husband, i. 24^c. Fem. °द, wife, iii. 6^b. daidā, wife, i. 28⁸.

दंसण [दर्शन] looking, seeing, showing, i. 34²⁵; ii. 3², 40², 42¹⁶, 17, 21, 43^a; iii. 21^b, 31¹.

दक्ख [°क्ष] able, skilful, iii. 17^b.

दक्खारस [दाक्षा°] grape-juice, ii. 26^d.

दक्खिण [दक्षिण] right, southern, i. 20¹⁵; iv. 9⁹.

दक्खिणा [दक्षिणा] the Dekkhan, i. 12³. °vadha [°patha] the Dekkhan, i. 25⁵, 34⁸.

दक्खिणा [दक्षिणा] present, gift, remuneration, iv. 18¹², 14, 21, 25.

दण्ड ts. a stick, staff, stalk, handle, i. 16³, 32^c; ii. 6¹⁰, 9^a, 39^b; iv. 9¹², 20^d, 22^b.

दण्डरास ts. a kind of dance, iv. 11^b.

दन्त ts. a tooth, ivory, i. 14^a, 20²⁵; iii. 31^a.

दन्तुर rising, bristling, ii. 46^d. ts.

दण्ण [दर्प] pride, haughtiness, ii. 30^c.

दण्ण [दर्पण] a mirror, i. 18¹⁰.

दण्णि- [दर्पिण] proud, arrogant, ii. 41^d.

दर ts. H. 2. 215. a little, slightly, ii. 14^b, 36^a, 49^b.

दरिद्र्य —

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दरिद्र्य [°द्रत्व] *poverty, indigence*, i. 20^b.दल *to split, cleave*. *dalantā*, ii. 2^a.+ निस *to cut, break*. *niddalanto*, ii. 30^c.दल *ts. leaf, petal*, i. 29^b; ii. 6^{20, 23, 24, 25}, 14^b, 38^b; iv. 5^a, 21^b.दस [°श] *ten*, iii. 3¹⁸, 26^a. *Cp. दह*.दसमासिअ [दशमासक] *weighing ten māṣa*, iii. 5^a.दह *to burn*. *dajjhanta*, iii. 27^a.दह [°श] *ten*, i. 18^b. *Cp. दस*.दहि [°धि] *milk*, i. 19^c.

दा *to give*. *deī*, ii. 37^b. *denti*, i. 13^a; iv. 9^c, 12^a. *dehi*, ii. 42¹¹, 43^b. *deu*, i. 3^b. *dedu*, ii. 1⁵. *deha*, i. 18^a. *dāissam*, iv. 20¹². *daia*, i. 20⁴⁰; iii. 4⁵. *dādavvā*, iv. 18¹⁴. *dento*, i. 4^d. *dentā*, ii. 2^b; iii. 28^a. *dijjae*, iii. 9^d, 33^b. *dijjadi*, ii. 42²¹. *diadu*, iv. 18¹⁴. *dijjantu*, iv. 21¹. *dijjanta*, iii. 27^a. *dijjamāṇa*, i. 30^c. *dinna*, ii. 6^{10, 22}; iii. 3⁹, 10^d. *dinnā*, i. 18^d; iii. 6^b; iv. 9⁶, 18^{21, 25}, 21^c. *dinnam*, iii. 34^b. *dinnā*, ii. 16^a.

दाण [°न] *giving, gift, donation*, ii. 5^d, 47¹; iii. 17^b.दारा [°रा:] *a wife*, i. 23^a.दाव् H. 4. 32. *to show*. *dāvāi*, ii. 36^a.

दाव [तावत्] *just, now, truly, indeed*, i. 31¹, 34²⁶; ii. 6²², 50³; iii. 3^a, 22^{2, 9}; iv. 20¹².

दावणि [°वाग्नि] *a forest-conflagration*, iv. 24^b.दासत्तण [°त्व] *slavery, service*, iv. 8^d.दासी *ts. a female slave*, i. 18⁸, 20^{28, 33, 40}; iv. 2⁸, 9¹³.दाह *ts. burning*, ii. 10^b, 29^b, 42⁵; iii. 20^d.दिअह [दिवस] *a day*, i. 18^b, 21^d; ii. 9^a, 10^c; iv. 3^c, 5^d, 6^d, 9^b.दिक्खा [दीक्षा] *initiation*, iv. 18¹².दिक्खिअ *see दीक्ष*.

दिट्ठि [दृष्टि] *a look, glance, eye*, i. 18^a, 21^b, 28^{b, 8}; ii. 1⁵, 5^c, 8^d, 23^a, 41^b; iii. 2^c, 11^a.

दिण [°न] *day*, ii. 6¹⁰; iv. 3^a.दिणमणि [दिन°] *the sun*, ii. 50^d.दिणेस [दिनेश] *the same*, i. 21^c.दिंसुह [दिञ्जुख] *quarter of the sky*, ii. 4^b.दिवस *ts. day*, i. 34²⁶; iv. 18¹¹, 19⁶⁴.

दिश *to point out, show*. *diṭṭho*, i. 24^c.
+ आ *to point out, show, order*. *ādisadi*, iv. 9¹⁹, 18^{16, 23}. *ādiṭṭham*, ii. 26¹.

+ निस *to point out, show*. *niddisadi*, ii. 29²¹. *niddiṭṭhā*, iv. 18²⁰.

+ समा *to command, direct, instruct*. *samādiṭṭhā*, i. 10¹. *samādiṭṭham*, ii. 43¹⁰.

दिसा [दिश] *direction, quarter of the sky*, i. 14²; iii. 25^b, 26^a, 28^a; iv. 9^{8, 9, 10, 11}.

दिसाभाअ [दिग्भाग] *quarter of the sky, direction*, i. 16^d.

दीक्ष *to consecrate, initiate*. *dikkhiā*, i. 23^a.

दीव [°प] *a lamp, light*, ii. 6¹⁰; iii. 27^a.दीह [°च] *long*, i. 21^d, 35^c; ii. 2^b; iv. 9^b.दीहत्तण [°घटत्व] *length*, i. 32^a.दीहर् H. 2. 171. *long*, ii. 9^a.दीहिआ [दीर्घिका] *a long lake*, ii. 3^c.

दुईअ [द्वितीय] *second, other*, iii. 17^d.
 दुक्कअ [दुष्कृत] *a sin, misdeed*, ii. 8^c.
 दुक्ख [दुःख] *sorrow, distress*, ii. 8^c.
 दुज्जण [दुर्जन] *a wicked, malicious person*,
 iii. 20¹⁷.
 दुट्ठ [दुष्ट] *wicked*, i. 20⁴⁰.
 दुदिअ [द्वितीय] *second, other*, ii. 8³.
 दुध [दुग्ध] *milk, milky juice*, i. 16^b; ii.
 6^b, 29¹¹.
 दुब्बल [दुर्बल] *weak, feeble*, ii. 9^d.
 दुम [दुम] *a tree*, i. 17^b; ii. 45², 46^c; iv.
 22^a.
 दुलह [दुर्लभ] H. 1. 115. *difficult to be*
attained, iv. 1^b.
 दुल्लक्खअ [दुर्लक्ष्य] *difficult to be seen*, iii.
 12^c.
 दुवार [द्वार] *a door*, i. 21⁴; ii. 42^{21, 26}; iii.
 20¹¹; iv. 9⁷, 18³⁸, 19^{2, 24}.
 दुवे see द्वि.
 दुससि- [द्विशशिन्] *having two moons*, i.
 34^d.
 दुहिदा [°तृ] *a daughter*, i. 34¹⁵; iv.
 18¹⁹.
 दुई [°तो] *a female messenger, a confi-*
dante, iii. 27^c.
 दूर ts. *distant, far. Adv., to a distance,*
highly, entirely, i. 2^a, 6^a, 20³³;
 iii. 1^a.
 दूषण [दृष°] *spoiling, disfiguration, de-*
fect, i. 18^a; ii. 23^d.
 दूसह [दुः°] *insupportable, intolerable*, iii.
 20³; iv. 2^a.
 दूहव [दुर्भाग] H. 1. 192. *ugly, hideous*,
 iii. 23^b.
 दृश् to see. *Caus. to show. Pass., to appear.*
 datṭhum, i. 24⁵. datṭhūna, iii. 6^a.

datṭhāvā, ii. 29⁷. damsemi, i. 25^a.
 damsido, ii. 6^{2a}. damsiam, ii. 21^b.
 disai, iv. 11^b. disadi, i. 4², 20²⁶.
 disae, ii. 30^d. disadha, i. 4¹⁶. di-
 santi, i. 6^b. disadu, ii. 29¹⁹. di-
 tṭha, ii. 40³. ditṭhā, ii. 11^d, 40⁵;
 iii. 22^d; iv. 9⁶, 19³⁰. ditṭham, i.
 25^{1, 6}; iii. 2³, 3⁴. ditṭhā, ii. 5^a.
 देव ts. *a god; a king*, i. 18^c, 24^a, 34⁴¹;
 ii. 11⁵, 22¹, 24⁴, 26¹, 28¹, 29⁷, 41⁶,
 47³, 49⁴; iii. 24²; iv. 9¹⁸, 21⁶.
 देवी ts. *a queen; Pārvatī*, i. 12^{3, 8}, 16³,
 18¹⁷, 19^a, 34^{28, 34, 36}; ii. 6^{22, 23}, 11³,
 22^a, 28², 29¹⁰, 42^{27, 29, 33}, 43¹⁰, 47¹;
 iii. 8^{4, 5}, 34^{7, 9}; iv. 9⁶, 7, 13, 14, 17, 19,
 18^{4, 7, 11, 12, 15, 23, 30, 31}, 19^{9, 25, 60}, 23^a.
 देव्यसअ [देवज्ञ] *an astrologer*, iv. 18²⁰.
 देसन्तर [देश] *another place, foreign parts*,
 iv. 18²⁷.
 देह ts. *body*, ii. 10^b, 11^b; iii. 17^b, 20^{d, 18}.
 dehantara, *another body*, i. 34³⁴;
 iv. 19⁶⁴.
 दोकन्दली [दोः°] *a plantain-like arm*, iv.
 7^c.
 दोखण्ड [द्वि°] *having both halves, i. e. full*
(of the moon), i. 32^b.
 दोखण्ड- [द्वि°] *to cut in two, to break.*
 dokhaṇḍaantā, i. 15^b.
 दोणी [दो°] *a bucket, cavity*, i. 29^b.
 दोल् to swing, oscillate. dolanti, i.
 26^b.
 दोला ts. *a swing, hammock*, i. 21^b; ii.
 29²¹, 30^d, 31^d, 37^b, 39^a, 40^{a, 2}.
 दोल्लआ [दोर्लत] *a creeper-like arm*, iv.
 16^b.
 दोसोलह [द्विषोडश] *thirty-two*, iv. 11^a.

दोहल —

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दोहल ts. *the longing of a pregnant woman, the desire of plants at budding time*, i. 20^{27, 29}; ii. 45¹, 47¹.

दोहलञ [क] *the same*, ii. 43^b.

द्वि two. duve, i. 16², 34^{30, 32}; iii. 17^a.
dohim, i. 4^c, 30^b; iv. 12^b. dohi,
ii. 18^b. dosu, i. 16^d. dosum, iv.
7^c.

धअवड [ध्वजपट] *a flag, banner*, ii. 31^a.

धणु [नुस] *a bow*, i. 32^c, 33^d; iv. 9^a, 20^d.

धणुह H. 1. 22. *a bow*, ii. 3^d.

धम्म [म] *religion, custom*, i. 23^d.

धम्मदारा [धर्मदारा:] *lawful wife*, i. 23^a.

धर ts. *holding, carrying*, ii. 46^b; iv. 15^a.

धरणो ts. *earth, country*, i. 12^a. °dala
[°tala] *the surface of the earth,*
the earth, i. 25^o.

धवल ts. *white, handsome*, ii. 23^a, 31^a.

धवल- *to make white or resplendent*.
dhavalenti, i. 10^a. dhavalia, iii.
7^a. dhavalio, i. 29^c.

धवलिम- H. 2. 154. *whiteness*, ii. 41^b.

धा + अनुसम *to think over; make peace*
with. anusaṁdhemi, iii. 2². anu-
saṁdhedha, i. 20⁴².

+ नि *to place, put*. nihio, ii. 29^a. ni-
hiam, ii. 30^c. nihitta, i. 4^c.

+ वि *to bring about, arrange*. vihide,
iv. 18³².

धाढी [ढी] *assault, attacking*, ii. 46^c.

धारा ts. *a stream, current*, ii. 9^b; iii.
20^c, 28^d; iv. 13^a.

धारि- [रिन्] *carrying*, iv. 9^{a, 11}.

धाव् *to run*. dhāvantassa, i. 18¹³.

धुवागोद [धुवागोत] *introductory stanza*, i.
4¹¹.

धूदा H. 2. 126. *a daughter*, i. 18^c.

धूव [प] *incense, perfume*, iii. 14^b.

धूववट्टि [पवर्ति] *a pillar or cloud of*
smoke, iii. 27^a.

ध् *to hold, carry, contain, stop*. dha-
raī, ii. 48^a. dharantao, iii. 31^b.
dharia, iii. 3^c.

धोञ [धौत] *washed, washed off*, i. 26^a.

धोद *the same*, i. 30¹.

नन्द् *to be delighted, rejoice*. nandantu,
i. 1^a.

नम् *to bow, make obeisance to; to sink*.
ṇamaha, i. 2^b. ṇamanti, ii. 31^c.
ṇaa, i. 4^c.

+ उद् *to rise, ascend*. unṇamanti, ii.
31^c.

+ परि *to be changed, ripe*. pariṇa-
mantā, i. 8^a. pariṇaam, ii. 8^c.

+ प्र *to bow down*. paṇamāmi, iv. 19^a.
paṇamanti, iv. 18^b.

नश् *to disappear*. naṭṭhā, iii. 3^d. naṭ-
thāe, ii. 40³.

+ प्र *to disappear, be lost*. paṇaṭṭhā, ii.
40⁵.

नी *to carry, bring, conduct*. naissadha,
i. 34²⁷. naia, ii. 11³.

+ आ *to bring*. ānemi, i. 25^c. ānedi,
iv. 19⁵⁵. āpia, ii. 43²; iii. 4³. āpi-
adi, i. 25⁸. āpiadu, i. 25⁷. āpiā,
i. 26^d. āpiāim, iv. 19⁴⁴.

+ उप *to offer, present*. uvaṇijjo, iv. 7^c.

+ परि *to marry*. Caus., *to cause to*

marry. parineī, i. 12^b. parine-
davyā, iv. 18²¹. parināidavyā, iv.
18⁷.

नत to play, act. paccidavvam, i. 4¹⁸.

पअ [°द] foot; pace; dignity, rank, i. 9^b,
12^a, 21^a; iv. 11^b.

पअइ [प्रकृति] nature, natural condition,
ii. 26^c.

पअट्टावअ [प्रवर्तापक] producing, i. 16³.

पअट्टइ see वृत् + प्र.

पअडेइ see कट् + प्र.

पअण्ड [प्रच°] impetuous, iii. 30^b.

पअवी [पद°] position, rank, iv. 23^c.

पआवइ [प्रजापति] the god Prajāpati, the
creator, iii. 17^a.

पआसइ see काश् + प्र.

पओट्टु [प्रकोष्ठ] the fore-arm, ii. 16^a.

पओस [प्रदोष] evening, iv. 4^b.

पंसु [प्रांसु] dust, iv. 5^c.

पक्ख [पक्ष] a wing, iv. 2¹⁰.

पक्खाउज्ज [पक्षातोय] a kind of drum, cp.
Hindī pakhāuj, i. 4¹⁰.

पक्खालिद see क्षल् + प्र.

पट्ठ ts. mud, paste, i. 16^a; ii. 8^a, 12^a;
iv. 4^a.

पट्ठअ [°ज] a lotus, ii. 13^b, 33^a.

पट्ठरुह ts. the same, iii. 3^a.

पट्ठिल ts. turbid, smeared, anointed, iv.
8^a.

पट्ठेरुह ts. a lotus, i. 4^d, 35^d.

पच्चक्खं [प्रत्यक्षम्] clearly, openly, i. 30^d;
ii. 43².

पच्चगा [प्रत्यग] fresh, new, iii. 1^d.

पच्चङ्गं [प्रत्यङ्गम्] on every limb, iv. 9^a.

पच्छा [पश्चात्] behind, from behind; after-
wards, i. 34²⁷; ii. 6^c.

पच्छिम [पश्चिम] last; western, iv. 4^c,
9¹⁰.

पञ्चरावेदि see झर् + प्र.

पञ्च ts. five. pañca, i. 18^b; iv. 4^d,
9^{8, 9, 12}. pañcehim, iii. 19^d.

पञ्चगव्व [°व्व] the five products of the
cow, i. 20²⁶.

पञ्चदस [°श] fifteen, i. 34²⁶.

पञ्चबाण ts. Cupid, ii. 19^b, 38^b.

पञ्चम ts. the fifth note of the gamut,
said to be produced by the cuckoo;
name of a musical mode, i. 16³;
ii. 2^c, 5^b; iii. 20⁷; iv. 6^a.

पञ्चसर [°शर] Cupid, i. 32^c; ii. 46^b; iv.
8^d.

पञ्चाल ts. name of the country between
the Yamunā and the Ganges,
the Doab, iii. 5².

पञ्चालिआ [°का] a doll, ii. 12^b.

पञ्चालिआ [पाञ्चालिका] the Pāñcālīkā style
in poetry, i. 1^c.

पञ्चसे [°सु] Cupid, i. 18^c; iv. 4^c.

पञ्जर ts. a cage, i. 18¹⁵; iii. 31^a.

पट् + उट् Caus., to tear out, eradicate.
uppādaissam, i. 20¹⁵. uppāḍia,
i. 20³¹. uppāḍida, iv. 2⁴.

पट् ts. a garment, silk cloth, i. 36^c.

पट्ठअ [°क] a tablet, palette, i. 4^c.

पट्ठसुअ [पट्ठांसु] a silk garment, ii. 14^a.

पट् to recite. padhissam, i. 18¹⁷; iii.
30². padha, i. 19^{3, 6}; ii. 10⁷. pa-
ḍhiadi, i. 19⁷.

पड [°ट] a garment, cloth, i. 14^d.

पडण [पतन] falling, iv. 18^a.

- पडाआ [पटाका] *a flag, banner*, iii. 20⁶; iv. 20^a.
- पडिवट्टअ [प्रतिपट्टक] *a silk cloth*, i. 20⁹.
- पडिवट्टाविआ [प्रतिवर्धोपिका] *speaking agreeably or congratulating in her turn*, i. 13¹.
- पडिसिक्खिअ [प्रतिस्वप्नक] *a dream in return*, iii. 8^b.
- पडिसोअ [प्रतिशोषक] *a mask*, i. 4⁵, 20⁴⁰; iv. 15^b. [K, anukāryānurūpavar-
ṇanāmukha].
- पठण [पठन] *reading, reciting*, i. 24^b.
- पठम [प्रथम] *first*, i. 20^{23, 25}, 34²⁴; iii. 17^c.
- पणअ [प्रणय] *attachment*, iii. 8⁴, 9².
- पणइ [प्रणति] *a bow, courtesy*, i. 4^a.
- पणइ- [प्रणयिन] *attached to, joined to*, iv. 7^b.
- पणस [पनस] *the bread-fruit*, iv. 22^a.
- पणाम [प्रणाम] *a bow, salutation*, i. 34²⁴.
- पणोल्लिअ *see* णोल्ल + प्र.
- पण्डिच्च [पाण्डित्य] *erudition, Panditship*, i. 18^{4, 8, 9}.
- पण्डी *a Pāṇḍya woman*, i. 15^a.
- पण्डु [पा°] *pale, yellowish*, ii. 10^c; iv. 5^a.
- पण्डुर [पा°] *pale-white, yellowish-white*, ii. 6¹⁰; iii. 33^a.
- पणहोत्तर [प्रश्नोत्तर] *riddle and answer*, i. 5².
- पत *to fall*. paḍaī, ii. 39^a. paḍanti, iv. 13^b.
- + नि *to fall down, to be cast at*. ni-
vadiā, ii. 5^c, 46^c.
- + समुद् *to jump up, to emerge*. samup-
paḍiā, iii. 3¹⁸.
- पत्त [च] *a leaf*, ii. 1², 7^a.
- पत्त [पात्र] *a dramatis persona*, i. 4³.
- पत्त *see* आप + प्र.
- पत्तिआमि *see* या + प्रति.
- पद् + उद् *Caus., to produce*. uppādedi, iii. 12³.
- + निस *to be produced*. nippajjadi, i. 34¹⁸.
- + सम् *to become*. *Caus., to accom-
plish, produce*. saṃpaṇṇam, iii. 20^{4, 21}. saṃpādemī, ii. 41⁶. saṃ-
pādemha, i. 12². saṃpādaissadi, ii. 43¹.
- + समुद् *to be produced*. samuppāṇṇā, iii. 4⁹; iv. 19³⁵.
- पदि [पति] *a husband*, i. 19⁷.
- पदीव [प्रदीप] *a lamp*, iii. 22⁴.
- पंति [पङ्क्ति] *a line, row, series*, ii. 1², 17^b; iv. 12^b.
- पब्भार [प्राग्भार] HD. 6. 66. *a mass, large quantity*, ii. 33^a.
- पभाद [प्रभात] *day-break, dawn*, ii. 6¹⁰.
- पमदुज्जाण [प्रमदोद्यान] *pleasure-grounds*, iii. 22⁹; iv. 18³⁰.
- पमाण [प्र°] *measure, size, extent*, i. 16³; iii. 3¹⁸.
- पर ts. *other, different; intent on*, i. 18^{2, 8}; iv. 18^a, 22². param, *however, ex-
cessively, at the utmost*, i. 1^b, 34³⁰; ii. 11^a.
- परम ts. *highest, best*, ii. 28⁴.
- परमत्थ [परमार्थ] *truth, reality*, ii. 22¹.
- परमेद्धि- [परिच्छिन्] *an epithet of Brahmā*, iv. 19^b.
- परंपरा ts. *an uninterrupted series, suc-
cession*, i. 9^b, 18^{4, 8, 9}.
- परहुअ [परभूत] *the cuckoo*, ii. 2^a.
- परिअण [परिजन] *attendants, suite*, i. 28⁶.

परिक्षण [परीक्षण] *testing, examining*, ii. 29^a.

परिक्षीण [°क्षीण] *emaciated, diminished*, ii. 6¹⁰.

परिणति [°ति] *maturity*, iii. 4³.

परिपद्मरत्न [°पद्मरत्न] *dazzling whiteness*, iii. 34^b.

परिरम्भ *ts. embracing*, i. 2^a; iii. 7^a.

परिवाहि [°पाटि] *order, succession*, iv. 16^b.

परिसरिपि- [°सर्पिन्] *moving about*, iv. 19⁵⁵.

परिसर *ts. neighborhood, environs*, iii. 19^a, 34^a; iv. 7^a.

परिहास *ts. joking, merriment*, ii. 6^a.

परुष [°ष] *hard, harsh*, i. 7^a.

परुढ *see रुद् + प्र*.

परोक्ष [°क्ष] *invisible, unknown*, iv. 18²⁹.

परोपर [परस्पर] *each other, mutual*, iii. 11^b; iv. 12^b.

पल्लङ्ग [पर्यङ्ग] *a bed, couch*, i. 36^b.

पल्लव *ts. a sprout*, i. 26^b; iii. 23^a.

पवञ्च [प्रपञ्च] *display, diversity*, ii. 40^a.

पवञ्च- [प्रपञ्चय-] *to display, show, expand*. pavañcida, i. 16³.

पवण [°न] *the wind*, ii. 11^b, 14^b, 36^a; iii. 22^a.

पवल [प्रबल] *violent*, iv. 1^a.

पवाह [प्र°] *a stream, current*, ii. 10^a; iii. 10^c, 20⁸.

पवस [प्रवेशक] *an interlude in a drama*, i. 6^b.

पसद [प्रसति] *the palm of the hand*, i. 30^c; ii. 38^a.

पसदि *the same*, i. 16³.

पसर [प्र°] *outbreak, course*, iii. 20⁹.

पसरण [प्र°] *going, streaming forth*, ii. 10^a.

पसव [प्र°] *blossom*, ii. 6²².

पसाभ [प्रसाद] *propitiatory offering, propitiation, favor*, i. 4^a, 22^a, 34²⁵.

पसादी + क [प्र°] *to present*. kidam, ii. 6²⁴.

पसार [प्र°] *spreading*, iii. 11^c.

पसाहण [प्रसाधन] *decoration, toilet*, i. 20³⁶; ii. 19^a, 22^a, 24³.

पसूय [प्रसून] *a bud, flower*, i. 19^d.

पह [°य] *way; reach*, iii. 2^d.

पहा [प्रभा] *light, splendor, similarity*, i. 16^a.

पहार [प्र°] *striking, shooting*, iii. 7^b.

पहाव [प्रभाव] *power, efficacy*, ii. 6²², 45¹; iii. 8²; iv. 18²⁹.

पहुद [प्रभति] *beginning, beginning with*, i. 32^d.

पहुदद *see रुद् + प्र*.

पहुदि [प्रभति] *beginning, beginning with, from, ever since*, i. 20²⁰, 34¹; ii. 3².

पा *to drink. Caus., to cause to drink*. piāmo, i. 22^b. pianto, iii. 8⁴. pi-anti, iv. 19^b. pijjāe, i. 23^b. pij-jantam, i. 16^d. pīdo, iii. 3¹¹, 18¹. pāidā, ii. 29¹¹.

पाभ [°द] *foot; beam*, i. 4^d, 20³⁰; iii. 28^d.

पाभन्त [पादान्त] *the extremity of the feet*, i. 14^d.

पाभार [प्राकार] *a rampart, wall*, ii. 31^c.

पाउभ [प्राकृत] *the Prakrit language*, i. 7^a.

पाउद *the same*, i. 6².

पाडिसिद्धी HD. 6. 77. *emulation, rivalry*, i. 10^b, 20¹², 33¹; ii. 10⁸.

पाठिआ [पाठिका] <i>a reciting or reading woman</i> , iv. 9 ¹² .	पीड् to press, squeeze. pīḍio, iii. 7 ^d .
पाण [प्राण] <i>life, soul</i> , iii. 8 ^a .	पीण [°न] <i>fat, round</i> , i. 18 ^b ; iii. 7 ^c .
पाणि <i>ts. hand</i> , i. 27 ^a ; iii. 23 ^a .	पुङ्खिअ [°त] <i>furnished with feathers</i> , ii. 3 ^d ; iv. 20 ^d .
पामर <i>ts. a low-caste man</i> , i. 20 ²⁹ .	पुङ्खिद <i>the same</i> , iv. 9 ^o .
पारावअ [°त] <i>a pigeon</i> , iii. 27 ^b .	पुज्ज् to heap up, collect. puñjijjāi, iii. 26 ^d . puñjia, i. 14 ^d .
पारिभह् [°द्र] <i>the coral tree</i> , iv. 22 ^a .	पुज्ज <i>ts. heap, multitude</i> , i. 19 ^d ; ii. 46 ^d .
पाल् + प्रति <i>to guard, observe</i> . paḍivāle-du, ii. 41 ² .	पुट् see स्पृश.
पालित्तिआ <i>capital; a treasure; a paragon of</i> , ii. 3 ^b ; iv. 19 ¹⁴ . (K, bhaṅgīpra-kāraḥ pālayitrkā; yadvā pālittaā iti deṣipadaṁ mūlanīvyāṁ vartata iti saṁpradāyaḥ.)	पुट्ठी [एष्ठ] <i>the back</i> , ii. 39 ^b .
पास [°र्ध्व] <i>side, flank</i> , ii. 36 ^b , 46 ^b .	पुण्णखव [पुनर्नव] <i>revived, refreshed</i> , iii. 20 ¹⁰ .
पाहुड [प्राभत] <i>a present, gift</i> , ii. 7 ^a .	पुणो [पुनर्] <i>again, back; on the other hand</i> , i. 34 ²⁷ ; ii. 3 ^c , 5 ^c , 6 ^b , 13, 26 ^c , 28 ⁴ , 49 ^b ; iii. 17 ^d ; iv. 18 ¹⁷ , 19 ^{25, 37, 47} .
पि see वि.	पुणु, ii. 23 ^d ; iii. 9 ^c , 14 ^d . Cp. उण.
पिअ [प्रिय] <i>dear, beloved, agreeable</i> , i. 1 ^b , 3 ^a , 15 ^c , 16 ¹ ; ii. 27 ^c ; iv. 2 ^b , 22 ^{1, 2} .	पुख [पूर्ण] <i>filled, full, accomplished, fulfilled</i> , i. 20 ^d ; ii. 41 ^d ; iii. 19 ^a ; iv. 23 ^b .
पिअवअस्स [प्रियवयस्स] <i>a dear friend</i> , i. 18 ¹⁷ , 20 ³⁹ , 32 ⁴ ; ii. 6 ¹⁰ , 10 ⁶ , 41 ² , 43 ³ ; iii. 2 ³ , 20 ¹ , 34 ⁷ ; iv. 9 ⁴ .	पुखिमा [पूर्णिमा] <i>the day of full moon</i> , i. 25 ⁹ , 34 ^d ; ii. 6 ¹⁰ , 29 ^{19, 21} ; iii. 20 ¹⁵ ; iv. 19 ⁶⁴ .
पिअसहो [प्रियसखो] <i>a female friend, a lady's confidante</i> , ii. 8 ³ , 42 ^{5, 10} ; iii. 30 ² , 34 ⁵ .	पुत्त [°त्र] <i>a son</i> , i. 18 ⁸ , 19 ⁷ ; iv. 2 ⁸ .
पिक्क [पक्क] <i>ripe</i> , ii. 50 ^d .	पुत्तलिआ [°लिका] <i>a doll</i> , iii. 20 ³ ; iv. 18 ³⁶ .
पिङ्ग <i>ts. yellow-red</i> , ii. 50 ^d .	पुत्तो [°त्रो] <i>a daughter</i> , i. 20 ²⁸ ; iv. 19 ^{24, 50} .
पिच्छ <i>ts. tail-feather</i> , ii. 14 ^a ; iv. 14 ^b .	पुरदो [°तस्] <i>before, in the presence of</i> , i. 18 ¹⁷ , 19 ^{5, 6} , 20 ²⁰ ; ii. 10 ⁶ , 29 ⁶ ; iii. 30 ² .
पिज्जर <i>ts. reddish-yellow, tawny, gold-colored</i> , ii. 8 ^a , 12 ^a ; iii. 25 ^b .	पुरन्यो [°न्यो] <i>an elderly married woman</i> , i. 16 ³ .
पिण्ड <i>ts. mass, ball</i> , i. 35 ^a .	पुरस्सर [पुरः°] <i>preceding</i> , i. 20 ^{16, 31} .
पिघाण [°न] <i>covering</i> , iv. 18 ³⁸ .	पुरिस [°रुष] <i>a man</i> , i. 7 ^b .
पिसुण [°मुन] <i>slandorous</i> , iii. 9 ^d .	पुरो [पुरस्] <i>before; formerly</i> , iii. 1 ^c , 22 ^a ; iv. 19 ^a .
पिसुण- [°मुनय-] <i>to indicate</i> . piṣuṇāi, ii. 24 ^d . piṣuṇedi, i. 20 ⁶ .	पुलअ [°क] <i>horripilation, thrill of joy</i> , iv. 21 ^d .
पिहुल [पृथुल] <i>broad, large</i> , iv. 9 ⁷ .	

- पुलभ-, पुलोभ-, H. 4. 181. *to look, behold.*
 puloesi, iii. 8⁴. pulantia, ii. 1⁴.
 पुलभण [°कन] *horripilation*, i. 15^a.
 पुलिन्व ts. *a man of a certain barbarous tribe, a mountaineer*, iv. 14^b.
 पुव्व [पूर्व] *eastern*, i. 14²; iii. 25^b; iv. 9³.
 पूर ts. *a stream, flood*, iii. 28^a.
 पूरण ts. *filling*, i. 34³⁹.
 पू to fill. pūriāe, i. 4^b.
 पेऊस [प्रयूष] *nectar*, iii. 20³.
 पेऊव, पेऊ see ईव.
 पेङ्गिअ [प्रेङ्गित] *swung, shaken*, i. 21^a.
 पेम्म [प्रेमन्] *love, affection*, iii. 8^{3, 4}, 9^{a, 1, 2}, 12^{b, 2}, 15^b.
 पेरन्त [पर्यन्त] *circuit, border*, iii. 11^b.
 पेसल [पेशल] *artificially made pleasant, seasoned*, iv. 5^b.
 पोट्टिस *name of a poet*, i. 20²⁰.
 पोत्त *a garment, cloth*, i. 27^b; ii. 24^c.
 पोत्थअ [पुस्तक] *a book*, i. 18³.
 पोण्णल [पूणफल] H. 1. 170. *the areca nut*, iv. 5^b.
 पोम्मराअ [पद्मराग] *a ruby*, ii. 15^a; iv. 18¹¹.
 पृक् to ask. pucchāmi, iii. 8². pucchis-sam, i. 4¹³. pucchia, i. 34¹. pucchiantī, i. 18¹³.
 फंस [स्पर्श] *touch, contact*, iii. 24^b; iv. 21^c.
 फगुण [फाल्गुन] *a Hindu month corresponding to February-March*, i. 20²⁹.
 फण ts. *the hood of a serpent*, i. 20^b.
 फणिलआ [°ता] *the betel plant*, i. 17^c.
 फरअ HD. 6. 82. *a shield*, iv. 9³.
 फरक्किद [स्फारीकित] *shaken, swung*, iv. 9³.
 फरिस [स्पर्श] *touch, contact*, iv. 6^c.
 फल ts. *fruit, result*, ii. 6¹⁶; iv. 21^a.
 फलअ [°क] *plank, shield, expanse*; i. 30^b, 32^b; ii. 15^a, 23^c; iv. 9¹¹.
 फलिहमणि [स्फटिक°] *a crystal-stone*, ii. 29¹⁵.
 फड see स्फट.
 फार [स्फार] *large, great*, i. 20^b; iii. 19^a.
 फुड see स्फुट.
 फुड [स्फुट] *clear, white, clearly, evidently*, ii. 12^b; iv. 22^a.
 फुल्ल *to open, blow, blossom. Intens., the same.* phullanti, ii. 49¹. phullāi, ii. 38^a. pamphullā, i. 16^b.
 फुल्ल ts. *a flower*, i. 19^a.
 फेङ्कार [फेत्कार] *a shriek, howl*, iv. 15^a.
 बइल्ल see गलिबइल्ल. Cp. Marāṭhī baila.
 बउलमाला [बकु°] *name of a woman*, iv. 9¹⁰.
 बङ्कर [बर्कर] HD. 6. 89. *a jest*, ii. 6⁸.
 बङ्करकेली *name of a woman*, iv. 9¹¹.
 बन्दि- [°न्दिन] *a panegyrist, bard*, i. 16^{2, 4}.
 बन्ध् + नि *to bind, close.* nibaddham, iv. 9⁷.
 बन्ध ts. *arrangement, literary composition, posture*, i. 6³, 7^a; ii. 4^c; iv. 11^a, 12^b.
 बन्धव [बा°] *a kinsman, friend*, i. 16³.
 बम्ह- [ब्रह्मन्] *the god Brahmā*, i. 24^a.
 बम्हण [ब्राह्मण] fem. °nī, *a Brāhmaṇa; fem. the wife of a Brāhmaṇa*, i. 20^{4, 26, 33, 43}; iii. 8¹. fem. i. 20³⁴.
 बरिहि- [बरिहिन] *a peacock*, ii. 15^b.

बला [°लात्] *perforce, violently*, i. 13^d; iv. 22^c.

बलि ts. *an oblation*, iv. 15^a.

बहल ts. *copious, abundant*, i. 13^a, 20^d; ii. 3^a, 37^a; iv. 21^d.

बहिष्ठा [भगिनिका] *a sister*, i. 34^{22,25,32,35,38}; ii. 6²⁴, 9¹, 10^{2,4}.

बहु + मन *to value, esteem*. °mannedi, i. 28^s.

बहुसो [°शस] *often*, i. 4^a; ii. 29^b.

बाउल्लिआ HD. 6. 92. *a doll*, iv. 19⁶⁵.

बाण ts. *an arrow*, ii. 11^c; iv. 13^b.

बाध् *to harrass, torment*. bāhañijjo, iv. 2^a. bāhañijjā, iv. 2¹.

बाल ts. *young, new*, i. 13^c, 15^a; ii. 41^b, 42²⁹, 45^a, 49^a; iii. 8¹, 19^d.

बालकइ [°वि] *a young poet*, i. 9^a.

बाह [°ष्य] *a tear*, ii. 9^b, 10^d; iii. 20⁸.

बाहिर [बहिस्] H. 2. 140. *external*, i. 34³⁰.

बाहु ts. *an arm*, i. 30^b; iv. 12^a.

बाहुमूल ts. *a shoulder*, ii. 24^a.

बिन्दु ts. *a drop*, i. 26^b; iii. 3¹⁷, 4^a.

बिम्ब ts. *the Bimba fruit; the disk of the sun or moon*, i. 13^a; ii. 20^b; iii. 25^d, 32^b; iv. 3^b. sañpunnabimbattana [sañpūṇabimbatva], *fullness of disk*, iii. 25^d.

बिस ts. *the fibre, fibrous stalk of a lotus*, iii. 20^a; iv. 7^c.

बुद्धुण H. 4. 101. *sinking, inclining*, ii. 31^d.

बुध् + वि *awaken*. vibuddho, iii. 7^d.

बोल् H. 4. 162. *Caus., to pass*. boleī, ii. 29^d.

बोल H. 4. 2. *speech, words*, ii. 4^c.

भभव- [भगवत्] *fem. °vadi, favored, exalted, venerable, holy*, i. 20²⁷; ii. 6²⁵; iii. 3¹⁴; iv. 18^{16,23}, 19^{4,12}.

भङ्ग ts. *breaking*, i. 28^a.

भङ्गि ts. *bending*, iv. 9^a.

भङ्गुर ts. *fragile*, iii. 21^a.

भञ्जाजिद [भार्याजित] *enslaved by women, a hen-pecked husband*, iii. 2¹.

भञ्ज् *to break*. bhañja, iii. 21^a.

भट्ट- [भर्तृ] *a lord, master*, iv. 9¹⁶, 18^{6,22}.

भट्टारअ [°क] *venerable, worshipful*, iii. 20²³.

भण् *to say, speak; name, call*. bhaṇāmi, ii. 47³; iv. 7¹. bhaṇāsi, i. 20²⁸;

iv. 19³⁴. bhaṇādi, i. 34²⁸. bha-

ṇimo, ii. 23^d. bhaṇāmo, ii. 48².

bhaṇanti, i. 24^a; iii. 9^{1,2}. bha-

ṇa, i. 20¹⁷, 25^{1,3}; ii. 6⁷, 40⁴, 47⁵;

iii. 8⁶; iv. 4¹. bhaṇaha, ii. 16^b.

bhaṇia, i. 34³⁵. bhaṇantassa, i. 20³⁰.

bhaṇṇā, i. 5^a, 6^a. bhaṇī-

adi, i. 20^{4,20}; ii. 10². bhaṇṇae,

iii. 12^b. bhaṇidā, ii. 42³³. bha-

ṇidaṃ, i. 7¹; iv. 2^a, 18^{13,28}.

भण्डअ [भाण्डक] *a small vessel, cup*, i. 20²⁶.

भत्त- [भर्तृ] *husband*, i. 11^b; ii. 8^b.

भंह [°द्र] *happiness, blessing*, i. 1^a, 20²⁶;

iv. 5^d.

भमण [भ°] *shaking, moving*, ii. 1^c.

भमर [भ°] *a bee*, ii. 13^b; iii. 2^b.

भमरटेण्टा [भ°] *having an unsteady char-*

acter, or, having a scar like a

bee, i. 18⁸. (BNJ, bhramanaçilā;

P, bhramaravat tiṭo yasyāḥ. tiṭo

ni madhyasthito[?] mañiviṇṇaḥ. ti-

tā bhīṣaṇā; O, bhramarasadr̥ṣena
 tēṭākhyaguhyāgeṇa[!]. tēṭā akṣi-
 golakam iti kecit; K, bhamaraṭeṁ-
 te ity etad deṣipadam muṣṭipra-
 hāraprarūḍhe veṣyoraḥkiṇe var-
 tate. bhramaravarṇakīṇamaṇāu.
 tathā ca prayogaḥ. tēṁṭāvaloka-
 nakutūhalabhaṁgabhirur iti. yad-
 vā bhramarāṇāṁ viṭānāṁ tēṁṭā
 bhūyate.)
 भवण [°न] *abode, dwelling, house*, ii. 6²²;
 iv. 19^a, 17.
 भविस्स [°ण] *what is to be, the future*,
 i. 18³.
 भसल HD. 6. 101. *a bee*, i. 16^c, d; ii.
 44^d.
 भा *to shine, seem, appear*. bhāi, i. 23^d,
 33^b; iii. 31^b.
 + वि *the same*. vibhāi, ii. 41^d.
 भादर [भात] *a brother*, i. 20¹⁵.
 भासरी [भा°] *walking round from left to
 right*, iv. 21¹.
 भार ts. *a burden, weight, mass*, i. 18²;
 ii. 21^a; iii. 21^a.
 भारिआ [भार्या] *a wife*, i. 12³.
 भाव ts. *being, condition; feeling, senti-
 ment; a venerable, worthy man
 (term of address)*, i. 4¹⁵, 5^a; ii. 10^c,
 50^b; iii. 10^b, 20¹⁰.
 भावणिज्ज *see* भू.
 भासा [°ण] *language, dialect*, i. 7¹, 8^b.
 भिक्षा [°दा] *alms*, i. 23^c.
 भिङ्ग [भ°] *a bee*, i. 29^b; ii. 6^a.
 भिच्च [भत्य] *a servant, slave*, i. 33^d.
 भिद् + उद् *pass. to shoot up, be raised*.
 ubbhijjadu, iii. 20⁶.

+ निस *to tear up, break through*. nib-
 bhinṇassa, iv. 18³⁸.
 भुङ्ग [भुजङ्ग] *a paramour, gallant*, i.
 14².
 भुज्ज [भूर्ज] *the birch tree*, iii. 25^b.
 भुत्थल्ल *food for a cat*, iv. 2⁸. (O, bhut-
 thallaḥ majjārie bhutti. bhūmi-
 pātanayogyaḥ; bharitrayogya iti
 vā bhūthir iti bhāṣāyām.)
 भुल्ल H. 4. 177. *erring, oblivious*, iv.
 20¹⁵.
 भुवण [°न] *the world*, iii. 26^b, 28^b; iv.
 20^a.
 भू *to be, become. Caus., to cherish, af-
 fect, win*. hosi, i. 19⁵. hoi, i. 7^a, 8^b;
 iv. 23^a. bhodi, i. 20⁴³, 34¹⁰; iv. 3¹,
 18²¹, 22. honti, i. 21^d; ii. 10^d, 49^a;
 iii. 19^d; iv. 2¹⁰. hava, iii. 23^a.
 hou, i. 1^a, 8^b; iii. 23^b; iv. 5^d. bho-
 du, i. 14², 20²⁶, 27, 34⁴¹; ii. 49^a; iii.
 3², 22⁶, 24²; iv. 19⁴⁸, 21⁶, 23¹. ha-
 vantū, iii. 24^b. bhavissam, i. 13¹;
 ii. 28⁴. hohii, ii. 39^a; iii. 32^a.
 bhavissadi, iv. 18²⁰, 32. bhavia, i.
 20³⁴; ii. 9¹, 32²; iii. 3¹⁸. bhavi-
 davvam, ii. 42²⁶. bhāvaṇijjā, ii.
 26^c.
 + भु *to enjoy, experience, feel*. anu-
 bhavidaṁ, i. 34²⁵.
 + सम *to arise, be born. Caus., to honor,
 show respect to; to fancy, ima-
 gine*. sambhūḍāṇaṁ, i. 18³. sam-
 bhāvehi, iii. 20²³. sambhāvais-
 sadi, iii. 20¹⁷. sambhāviadi, iv.
 2¹⁰.
 भूगोल ts. *terrestrial globe*, iii. 25^a.

- भूचन्द [°न्द्र] *an earth-moon*, ii. 27^b.
 भूमि *ts. earth; ground*, i. 25^d, 34¹⁸.
 भूमिआ [°का] *character, costume in a play*, i. 12³.
 भूमीघर [°रह] *cellar, underground chamber*, iii. 25^a.
 भूष् *to adorn; decorate*. bhūsidā, ii. 11⁵.
 +वि *the same*. vihūsaanti, i. 31^a. vi-hūsiā, ii. 22^b.
 भूषण [°षण] *ornament, decoration*, i. 30¹, 31^b; ii. 23^d, 25^a; iii. 15^d, 26^b.
 भृ *to fill, pervade; have, possess*. bharīam, iv. 23^d. bharidā, iii. 20³.
 भेज [°द] 1. *splitting, wound*, iii. 11^d.
 2. *difference*, iii. 15^c.
 भैरवानन्द [भैरवानन्द] *name of a yogin*, i. 21⁴, 24², 34²⁵, 33, 35; ii. 6²²; iv. 18¹¹, 29, 31, 34.
 भो [भोस्] *a vocative particle, O, sir*, i. 18¹, 34³⁰; ii. 24², 29¹⁹, 32¹, 43⁵, 44¹, 47¹; iii. 2¹, 3⁴, 8⁴, 9¹, 22⁸, 26¹; iv. 20¹², 21¹.
 भोज्ज [°ज्य] *food, meal*, i. 23^c.
 भोदो [भवतो] *honorific pronoun, used as term of respectful address to women*, ii. 42⁷; iii. 20²¹; iv. 18⁸.
 भंश् *to fall, decline, decay*. bhattho, iii. 8¹.
 भम् *to whirl, swarm round*. bhamīam, ii. 13^b.
 +परि *to wander about, turn round*. paribbhamanti, iv. 11^a.
 मअ [°द] *madness, rut*, ii. 6¹⁰.
 मअ [°य] *fem. °maī, made of, consisting of*, i. 36^a; iv. 18¹¹, 19⁶⁵.
 मअच्छी [मगच्छी] *a deer-eyed woman*, ii. 46^c; iv. 16^a.
 मअण [°दन] *beeswax*, i. 13^a. (K, hima-vranopaçamanārtham hi madhūcchiṣṭam adhare dadhatiti lokaprasiddhiḥ.)
 मअण [°दन] *love, Cupid*, ii. 10³, 16^b, 33^b, 36^b, 45^b; iii. 12^b, 4, 18^d, 21^b, 30^b; iv. 1^a.
 मअरकेउ [मकरकेतु] *the same*, iv. 20^c.
 मअरद्धभ [मकरध्वज] *the same*, ii. 49^b; iii. 9², 20⁶; iv. 19⁶⁴.
 मअरलज्जण [मकरलाज्जन] *the same*, iii. 26^c.
 मअलज्जण [मगलाज्जन] *the moon*, ii. 47^b; iv. 18³⁶.
 मद्धा [मदि°] *spirituous liquor*, i. 20²⁸.
 मउलि [मौ°] *head*, i. 4^c.
 मंस [मां°] *flesh, meat*, i. 23^b.
 मग [मार्ग°] *way, doctrine*, i. 22^b.
 मगण [मार्ग°] *an arrow*, i. 32^d.
 मङ्गलमाला *ts. name of a woman*, iv. 9¹⁰.
 मज्ज [°द्य] *spirituous liquor, wine*, i. 22^b, 23^b.
 मज्जण [°न] *bathing*, iv. 4^b, 8^b.
 मज्जणपाल [मज्जन°] *fem. °lī, keeper of a bath*, iv. 9¹¹.
 मज्जारिआ [माजोरिका] *a cat*, ii. 29¹¹.
 मज्झ [°ध्य] *the middle, centre; the waist, majjhe, between, among*, i. 8³, 18¹, 20⁴¹, 30^a; ii. 6^b, 20^b; iii. 4¹, 7^a, 19^b; iv. 18³⁰.
 मज्झअ [°ध्यक] *the same*, iii. 21^a.

- मन्त्रयह [°ध्याह] *midday*, ii. 41⁵; iv. 4^a, 8^a.
 मन्त्रिम [°ध्यम] *central*, i. 14^c.
 मञ्जरि *ts. a shoot, sprout, flower-bud*, ii. 46^d; iii. 13^d.
 मञ्जिदु [माञ्जिष्ठ] *fem. °tthi, red as madder*, ii. 41^a.
 मञ्जिदु [°छा] *munjeet or madder*, ii. 50^c.
 मञ्जोर *ts. an anklet*, ii. 13^a.
 मञ्जु *ts. lovely, sweet*, i. 18^c; ii. 32^c.
 मञ्जुसा [°पा] *a box, casket*, iv. 19¹⁵.
 मण- [°नस] *mind, thought, desire*, i. 14^b; ii. 32¹; iii. 10^b, 11^b, 12^a, 28^b.
 मणं [°नाक] *a little, slightly*, iv. 9^c.
 मणहरण [मनो°] *fascinating; fascination*, ii. 28^b, 31^d.
 मणि *ts. a gem, jewel*, i. 34¹³, 36^a; ii. 9^b, 15^a, 25^b, 29¹⁵, 32^a, 33^b, 34^b; iii. 2^a, 18^{a, b}; iv. 10^b, 13^a.
 मणीसि- [°नीषिन्] *clever, wise*, iv. 24^a.
 मणोजन्तण [°नोयन्त्रण] *checking the mind*, iii. 16².
 मणोज्ज [°नोज्ज] *beautiful*, iii. 27^c.
 मणोमु [°नोमु] *Cupid*, iv. 13^b.
 मणोरथ [°नोरथ] *wish, desire*, iii. 8¹.
 मणोरह *the same*, iv. 9^d.
 मणोहव [°नोभव] *Cupid*, iii. 10^d, 20¹⁶.
 मण्डण [°न] *an ornament, embellishment, trimmings*, i. 3^a, 28^a; ii. 47^c; iii. 12^{b, 2}, 13^b, 26^a; iv. 20⁹.
 मण्डल *ts. a globe, ring, disk; a group, collection*, i. 35^a; ii. 30^a; iii. 5^a, 31^a; iv. 23^b.
 मण्डली *ts. the same*, iii. 23^b, 26^b.
 मण्डव [°प] *a hall, arbor*, i. 36^d.
 मत्तण्ड [मार्त°] *the sun*, iii. 31⁴.
 मदिरावदी [°ती] *name of a woman*, iv. 9¹².
 महूल [मर्दल] *a kind of drum*, iv. 16^a.
 मन *to be minded, think*. manñemi, iii. 4¹. manñe, i. 13^d, 30^a, 33^d; iii. 16^c; iv. 2^a. manñedi, i. 28⁸. manñantao, ii. 8^b.
 + अभि *to honor, belove*. ahimada, ii. 6¹⁷.
 + अव *to despise, disregard*. avamanñida, i. 14².
 मन्त [°न्त्र] *a Vedic hymn; a charm, spell*, i. 22^a; ii. 6²².
 मन्त- [मन्त्रय-] *to consult, deliberate, talk*. mantaantassa, ii. 6¹⁵.
 मन्यर- *to grow slow, to decrease*. mantharijjantu, iii. 20⁹.
 मन्द *ts. soft, gentle*, i. 17^b.
 मन्दारवदी [°ती] *name of a woman*, iv. 9¹².
 मम्मध [°न्मय] *Cupid*, iv. 2¹. Cp. वम्मह.
 मरगअ [°कत] *an emerald*, ii. 13^a; iii. 2^a, 18^b.
 मरगदपुज्ज [°कत°] *a place or seat adorned with emeralds, emerald-arbor*, ii. 29⁷, 41¹, 42^{20, 21}, 43²; iv. 18³.
 मरट्ट HD. 6. 120. *pride, elegance, charm*, ii. 23^c; iii. 30^a. (K, ii. 23^c vilāsa.)
 मरट्टी *a Marāṭha woman*, i. 16^a.
 मलअ [°य] *name of a mountain-range of South-western India*, i. 15^d, 16^{3, 4}, 20^c.
 मलिण [°न] *black, dark*, iii. 25^a.
 मल्लिआ [°का] *a kind of jasmin*, i. 16^b.
 मल्लजुञ्ज [°युञ्ज] *a boxing-match*, ii. 21^b.
 मसाण [श्मशान] *a cemetery*, iv. 15^b.
 मसि *ts. lamp-black, a black powder used*

- to paint the eyes, ii. 7^b; iii. 32^b; iv. 14^a.
- मह H. 4. 192. to wish, long for. mahijjāi, iii. 9^c.
- महर्षिच [°हर्षित] praised, i. 34³³.
- महल्ल HD. 6. 143. old, elder, ii. 9¹.
- महादेवी ts. a great queen, queen-consort, i. 28³.
- महाब्रह्मण [°ब्राह्मण] a great Brāhmaṇa, i. 20²⁹.
- महामंस [°मांस] dainty flesh, especially human flesh, iv. 15^a.
- महामेघ [°च] a great cloud, iii. 31⁴.
- महाराज [°ज] a great king, i. 12³, 28²; ii. 0³, 1⁵, 6¹², 9¹, 42¹³, 16, 17, 19, 21; iii. 30², 34⁹; iv. 18³, 21, 19⁶⁰, 62, 20⁶.
- महावेजयन्ती [°वेजयन्ती] a great banner of victory, iii. 19^d.
- महिभल [°हीतल] the face of the earth, the earth, iii. 14^c.
- महिनदपाल [°हेन्द्रपाल] the king Mahendra-pāla, i. 5^b.
- महिला ts. a woman, i. 7^b, 22^b, 25⁴.
- महिषी [°षी] a buffalo-cow, i. 19^c.
- मही ts. the earth, ii. 22^b.
- महीदल [°तल] the surface of the earth, the earth, i. 34³⁴; ii. 10³.
- महु [°धु] the spring, ii. 5^b, 6²¹; iv. 7^a, 19⁶⁶. mahūsava [°dhūtsava], the spring festival, i. 16³.
- महुर [°धुर] sweet, charming, i. 28², 36^a; iii. 1^c.
- महुर- [मधुरय-] to become sweet. mahurijjāi, ii. 26^a.
- महुरिम- H. 2. 154. sweetness, beauty, ii. 2^b.
- महूसव [महोत्सव] a great festival, i. 18^a; iv. 9¹⁸, 21⁶.
- महेन्द्रजाल [महेन्द्र°] jugglery, ii. 44¹.
- महोसह [°होषध] a great, efficacious herb, iii. 20^d.
- मा ts. a prohibitive particle, not, i. 20⁵, 11, 17, 42; ii. 6⁷, 39^a, 40⁴; iii. 8⁶, 21^a, 32^a; iv. 4¹.
- माभही [°गधी] the Māgadhī style in poetry, i. 1^c.
- माण [°न] pride, jealous anger, i. 15^b, 18^a; iii. 30^a.
- माणस [°नस] mind, heart; name of a sacred lake, ii. 6¹⁰, 50^b; iii. 2^d; iv. 23^a (rosakasāmāṇasavaī [roṣa-kaṣāyamāṇasavati], having her mind affected by anger).
- माणिक्य [°क्य] a ruby, i. 20²⁶; iii. 15^d; iv. 19⁶⁵.
- माणिक्यचण्ड [°क्यचण्ड] name of a bard, iii. 26².
- माणिक्यमाला [°क्यमाला] name of a woman, iv. 9¹⁰.
- माणिकी [°निनी] an angry, jealous woman, ii. 50^b; iii. 27^a, 30^a.
- माणुस [°नुष] a man; mankind, the world of men, i. 31^b; ii. 25^a; iii. 8¹, 14^d, 16²; iv. 23^d.
- मादा [°दु] a mother, i. 20²⁵.
- मादुच्छभ fem. °cchiā. H. 2. 142. a maternal uncle, fem. aunt, i. 34¹⁰, 13.
- मारुद [°त] wind, i. 16³.
- मालई [°ती] a great-flowered jasmine, iii. 2^b.
- माला ts. a garland, chaplet, row, string, i. 20⁹; ii. 6^b, 13^b, 20^a; iii. 18^b; iv. 9¹⁰.

- मालिभा [°का] *the same*, i. 11^a, 17^a; iii. 2^b.
 मास [°ष] *a weight of gold*, iii. 3¹⁸.
 मास ts. *a month*, iv. 9^d.
 माहण्य [°हात्म्य] *majesty, dignity*, i. 9^b.
 मिअङ्क [मगा°] *the moon*, ii. 42^a; iii. 21^a, 26^d.
 मिअङ्कमणि [मगा°] *the moon-gem, supposed to ooze away under the moon's rays*, iv. 18³⁶.
 मिअङ्कलेहा [°गाङ्कलेखा] *name of a woman*, iv. 9^a. °kadhā [°kathā], *the story of Mrgāṅkalekhā, a poem of Aparājita*, i. 8³.
 मिअङ्ग [मद°] *a kind of drum*, i. 4⁹.
 मिदुत्तण [मष्टत्व] *sweetness*, iii. 14^c.
 मिधुण [°युन] *a pair, couple*, iii. 9³.
 मिल् *to join, combine*. milido, ii. 6¹³.
 milidaṁ, i. 34³¹. milidassa, iii. 9³.
 मिलाण [स्लान] *faded, withered*, ii. 6¹⁰.
 मिसा [°षात्] *under the pretext of, in the disguise of*, i. 18^c; iv. 22^d.
 मिहुण [°युन] *a pair, couple*, i. 14^d.
 मोल् *to be closed*. milanta, i. 35^d.
 + सम *to close the eyes*. sammiliāṇaṁ, iii. 7^b.
 + समुद् *to become manifest*. samum-milāi, i. 31^b; ii. 25^a.
 मुउउन्द [°चुकुन्द] *name of a tree*, iii. 25^c.
 मुक्ख [मूर्ख] *foolish*, i. 18⁶.
 मुच् *to loose, let go, quit*. muñcaha, i. 18^a. muñcanto, ii. 50^b; iii. 25^c.
 muccanta, iii. 27^b. mottūṇa, iii. 3^d; iv. 13^a. mukka, ii. 6¹⁰; iii. 34^a. mukko, iii. 10^a. mukkā, i. 29^a, 31^a.
 + अव *to loosen, take off*. avamukka, i. 28^a.
 + उद् *to loosen, shed*. ummukka, iii. 28^d.
 मुक्का [मूर्का] *fainting, swooning*, i. 35^d.
 मुट्टि [°ट्टि] *the clenched hand, fist*, i. 30^a; iii. 19^b.
 मुण H. 4. 7. *to know, think, understand*. muṇasi, iii. 8^a. muṇiadi, i. 28⁴. muṇido, ii. 48¹.
 मुणाल [म°] fem. °lī, °liā, *a lotus-fibre*, ii. 6¹⁰, 11^c; iii. 20³.
 मुत्ता [मुक्ता] *a pearl, pearl-oyster*, i. 29^d; iii. 3¹⁸.
 मुत्ताहल [°क्ताफल] *a pearl*, iii. 3¹⁸, 4⁴, 5^a. °ttana [°tva], *condition of being a pearl*, iii. 4¹.
 मुत्ताहलिल्ल [°क्ताफलवत्] *abounding in, or consisting of pearls*, i. 4^c; iv. 10^a.
 मुत्ति [°क्ति] *release, final emancipation*, i. 24^a.
 मुद्दा [°द्रा] *a seal, stamp, token*, i. 33^c; ii. 2^a, 41^a; iii. 9^d.
 मुद्दिअ [°द्रित] *sealed, closed*, i. 35^d.
 मुद्ध [°ग्ध] *foolish, innocent; charming, lovely*, i. 16^b, 19^d, 34³; ii. 26^a; iv. 21^a, 22^a.
 मुल्ल [मूल्य] *price*, iii. 5^b.
 मुह [°ख] fem. °muhī, *face, mouth, opening; beginning with*, i. 13^c, 20^{27, 30}, 24^a, 26^a, 34^{d, 3}; ii. 10^b, 17^b, 27^b, 32^d, 47^b; iii. 9^d, 21^a, 22⁹, 25^b, 28^a, 33^a, 34^{b, 9}; iv. 23^b.
 मुहल [°खर] *noisy, tinkling*, ii. 32^b, 34^a.
 मुहेन्दु [°खेन्दु] *a moon-like face*, ii. 30^d.

मूल —

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मूल ts. *root, ground*, i. 4^b, 16^c; ii. 2^a, 24^a; iv. 2¹, 18^{30, 38}.

मृ to *die. Caus., to kill*. mudo, i. 20⁴¹.
māranijjā, ii. 5^b.

मज्ज to *purify, cleanse*. majjidā, ii. 11⁵.
मेल्ल H. 4. 91. to *loosen, emit, to be emitted*. mellanti, iv. 22^d.

मेहला [खल] a *girdle, flank of a mountain*, i. 20^a; ii. 32^b; iii. 13^a; iv. 7^b.

मोक्ख [क्ष] *final emancipation; scattering, strewing*, i. 22^b, 24^d; iv. 21¹.

मोत्तिअ [मोत्तिक] a *pearl*, ii. 17^a; iii. 4³, 20³, 27^b. ttana [tva], *condition of being a pearl*, iii. 4^b.

मोदअ [क] *sweetmeat*, iii. 8¹.

मोर [मयूर] a *peacock*, iv. 14^b.

मोलि [मौ] *head*, i. 11^a; iv. 20².

मोहण [न] *bewildering, one of the five arrows of Cupid; coitus, love*, i. 2^b, 32^d; ii. 32^d; iii. 26^c.

यद् *who, which, what; that, when, because, in order that*. jo, i. 6^a, 19⁷, 21⁵, 34¹⁰; iii. 12^a. jā, i. 8^b, 19⁷; ii. 23^b; iii. 15^a; iv. 9⁵. jam, i. 13^c, 19^{7, 8}, 20^{27, 29}, 21^c, 25^d, 26^{a, b, c}, 29^a, 34^{23, 36}; ii. 3^d, 6¹⁷, 7^b, 8^a, 11^d, 27^c, 28^b, 46^c, 47¹; iii. 9^c, 16², 23^b; iv. 4^c, 9¹⁹, 18^{16, 23}, 19⁵⁷, 22^{a, b}, 23^d. jena, i. 18⁶, 20²⁷, 34³⁸; ii. 8^d, 42²¹, 44²; iii. 16^d, 34⁹; iv. 18²¹. jenam, i. 32^d; iii. 13^d. jīa, ii. 41^d. jassa, i. 9^b, 10^b, 18²; iv. 3^c, 20^b. jissā, ii. 23^{a, d}; iii. 22^a. jassim, ii. 28^c; iii. 10^a. je, i. 19^{b, c}, 20^a; ii. 5^a; iii. 17^b, 24^a; iv. 21^{a, b}, 22^{a, b}. jehi,

iii. 22^d. jānam, i. 33^c; iii. 11^a; iv. 9^{b, c}. jesum, ii. 5^c.

यन्त्र- to *restrain, regulate*. jantia, iv. 17^a.

यम + सम to *restrain, bind, gather*. sam-jamanti, i. 27^c.

या to *go, happen, be possible*. jāsi, ii. 8^d. jāi, i. 21^c, 30^{b, d}; iv. 20^b. jāmo, i. 22^b. janti, iv. 9^d. janti, ii. 31^d.

+ प्रति to *believe, trust*. pattiāmi, ii. 6^c.

युज् to *be proper, fit*. jujjadi, i. 34³⁹.

+ नि to *appoint, use*. niuñjāmi, i. 20¹⁴. niuñjasi, i. 20¹³. niuttāo, iv. 9³.

+ प्र to *represent on the stage, act, perform; to use, employ*. pauñjadha, i. 10¹. pauñjañum, i. 11^b. pauñjīadi, i. 20²⁶.

रअ [य] *force, speed*, ii. 31^c, 39^a.

रअण [न] a *gem, jewel*, i. 14^a; ii. 18^a.

रअणि [जनि] *night*, ii. 11^b.

रअणिवल्लह [जनिवल्लभ] *the lover of the night, the moon, which is also called rājā*, i. 5^a.

रह [वि] *the sun*, i. 25^b; iv. 2^b, 3^b.

रह [ति] *sexual pleasure; the wife of Cupid*, i. 2^b, 15^b; ii. 2^d; iv. 9^c.

रहरमण [रति] *Cupid*, iii. 19^d.

रउह [रौद्र] *violent, wild*, iv. 15^a.

रक्खा [क्ष] *guarding*, iv. 9^a. *ghara [grha] a *prison*, iii. 34⁹; iv. 19²⁷. *bhavana [na] *the same*, iv. 9^c.

रक्ष् to *guard, watch*. rakkhijjāe, i. 32^c.

रच् to arrange, produce. raīa, iii. 30^a.
 raīā, ii. 20^a.
 + वि to arrange, effect, perform, make.
 viraanti, i. 13^b; iv. 17^b. viraiṇam,
 ii. 44^b.
 रच्चा [°या] a high-way, main road, i.
 20²⁸, 32².
 रज् to be colored, pleased. Caus., to
 please, satisfy. rajjāe, iii. 33^a.
 rajjanti, iii. 6^b. ratta, ii. 50^c.
 rañjedi, i. 19⁷.
 रण् to sound, tinkle. raṇanta, ii. 32^a,
 33^b. raṇia, ii. 47^a.
 रण्डा ts. a slut, whore, widow, i. 23^a;
 iii. 8¹.
 रत्त see रज्.
 रत्ति [रात्रि] the night, iii. 7^a; iv. 9^b.
 रदण [°न] a gem, jewel, i. 20¹³, 25^{4, 6}; iv.
 19⁶⁵.
 रदणचण्ड [रत्न°] name of a bard, i. 16².
 रदणाभर [रत्नाक°] the ocean, iii. 31⁸.
 रदि [°ति] sexual pleasure, ii. 49².
 रम् to rejoice at, have sexual inter-
 course with. ramāmo, i. 22^b.
 + वि to come to an end, to cease. vi-
 ramaii, iv. 24^b.
 रमण ts. the hip and the loins, i. 30^b,
 34^a; ii. 23^c, 34^a; iv. 7^b.
 रमणिज्ज [°णीय] pleasant, charming, i. 14²,
 20^{7, 8}, 30¹; iv. 5¹.
 रमणी ts. a lovely young woman, ii. 30^a.
 रमणीअ [°य] pleasant, charming, iii. 31¹.
 रम्म [°म्य] pleasing, agreeable, lovely, i.
 23^d; iv. 9^a, 16^a.
 रव ts. a cry, yell, noise, sound, ii. 32^c,
 33^b, 34^b; iv. 15^a, 16^a, 17^b.

रस ts. sap, juice, flavor, desire, love,
 sentiment (in poetry), i. 12^b, 14^b,
 24^d, 29^c; ii. 11^{a, 1}, 12^a; iii. 10^c, 31¹,
 33^a; iv. 5^b.
 रसाअण [°यन] an elixir of life, ii. 8².
 रह् + वि to quit, leave. virahido, iii. 8¹.
 रह [°य] a carriage, i. 21^c, 25^b; ii. 18^b,
 34^a.
 रहस [°भस] impetuosity, i. 15^b; ii. 44^b;
 iii. 2^c.
 रहस्स [°स्य] secret, mystery, esoteric teach-
 ing, ii. 49^{b, 1, 2}.
 रहुउल [°घुकुल] the Raghu-family, i. 5^b.
 राअ [°ग] passion; a melody, ii. 2^d. rā-
 arāa [rāgarāja], the king of me-
 lodies, the best musical mode, ii. 2^c.
 राअ- [°जन] a king, i. 34^b; iv. 18¹⁸.
 राअउल [°जकुल] a royal family, court,
 i. 20^{28, 27, 33}.
 राअकेली [राज°] name of a woman, iv.
 9¹¹.
 राअसुअ [°जयुक] a king-parrot, ii. 14^a.
 राअसेहर [°जशेखर] the poet Rājasekhara,
 i. 5⁴, 10^a, 11^a.
 राढा ts. lustre; name of a district in
 Bengal, i. 14².
 राहु ts. name of a demon, ii. 21^b.
 रिङ्कोली HD. 7. 7. a row, line, series,
 iii. 20⁷.
 रिक्त [°क्त] empty, void, ii. 40². •ttana
 [°tva], indigence, iv. 24^b.
 रीइ [°ति] style, diction, i. 1^d.
 रीदि the same, i. 20¹.
 रुच्चि [°चि] wish, passion, liking, iii. 14^d.
 रुट्ट [°ष्ट] angry, i. 36^d.
 रुह [°व] the god Īva, i. 4^b.

रुप्य [रुप्य] *silver*, i. 4^b.

रुह् + अधि *to ascend*. ahirūdhāe, ii. 29²¹.

+ आ *to ascend, obtain*. Caus., *to raise, place; to plant*. āruhia, iv. 9¹⁸. ārūdhām, i. 9^b. ārovidā, ii. 42²⁹. ārovidavvā, ii. 29⁶.

+ प्र *to develop, rise, grow*. parūdha, iii. 9². parūdhe, iii. 8⁴.

रुहिर [रुहिर] *blood*, iv. 19^a.

रुढि ts. *growth, natural production, custom or habit (which, according to a well-known saying, prevails even over precept)*, ii. 27^d.

रुव [रुव] *form, figure, beauty*, i. 29², 31^a, 34¹⁷; ii. 12^b, 49¹; iii. 9^b; iv. 9^a, 14^b, 20^a.

रे *a vocative particle, ho*, i. 18³.

रेणु ts. *dust*, i. 29^d.

रेह H. 4. 100. *to shine, appear beautiful*. rehaï, ii. 16^b. rehae, ii. 23^b.

रेहा *shine, beauty* (K, ii. 41^c çobhā), ii. 41^c, 49¹; iv. 20^a.

रेहा [रेहा] *line, streak*, ii. 37^b; iv. 12^a,

रोमञ्च [रोमञ्च] *horripilation*, iv. 22^d.

रोमञ्चिअ [रोमञ्चित] *with the hair erect, thrilled*, ii. 46^d.

रोस [रोस] *anger, wrath*, ii. 47⁴; iv. 23^a.

रोसाण- H. 4. 105. *to polish*. rosāṇiam, ii. 12^b; iii. 22^b.

लअ [लय] *time in music*, iv. 12^b, 17^{a, b}.

लआ [लआ] *a creeper, creeping plant*, i. 28^b, 34^a; ii. 1^d, 9^d, 11^c; iii. 27^b.

लक्ख [लक्ख] *one hundred thousand*, iii. 4⁶.

लक्ख [लक्ख] *aim, mark*, ii. 41^d.

लक्ख to see, behold. lakkhijjāe, i. 16^a. lakkhīadi, iii. 10¹.

लग् to adhere, cling to, to follow, elapse. laggāi, ii. 25^b. lagga, i. 16^c, 26^a. laggā, i. 22^b; ii. 6¹⁵. laggām, ii. 24^a. laggassa, i. 20³⁰. laggehi, i. 16^d.

लङ्का ts. *name of Ceylon and its capital*, i. 17^a, 20^a.

लङ्गिम- [लङ्गिम] *youth, freshness*, ii. 24^d.

लङ्ग to leap, jump over. laṅghaanti, ii. 31^c.

लङ्घि- [लङ्घि] *mounting, transgressing*, ii. 27^a.

लङ्क्री [लङ्क्री] *success, splendor, the goddess of fortune*, i. 20³⁶, 33^b, 34³⁸; ii. 22^b, 25^b, 28^d, 41⁶, 48^b; iii. 18^a, 22^a, 26¹; iv. 19⁶⁶.

लङ्कण [लङ्कण] *the (moon) mark, or spot on the moon*, iii. 32^b.

लङ्कणमअ [लङ्कणमअ] *the spot on the moon, which is held to resemble a deer*, iii. 31^b.

लङ्कित [लङ्कित] *marked, furnished with*, ii. 7^b.

लटुअ HD. 7. 26. *charming*, iii. 18^d.

लट्टि [लट्टि] *a stick, stem, stalk; liana; a string of pearls adorned with a gem; anything thin or slender (at the end of compounds after words meaning body)*, ii. 6²², 10^a, 24^d, 41^a; iii. 2^a, 5^b, 18^b; iv. 19⁶⁴.

लणह [लणह] *soft, smooth, fine, charming*, iii. 28^b; iv. 8^a. laṇhaa, *the same*, ii. 24^c.

लदा [°ता] *a creeper, creeping plant*, i. 16³, 34³⁹.

लप + आ *to speak*. ālaviadi, i. 4¹¹.

+ उद् *to speak, say*. ullavidam, iv. 18¹⁷.

लभ् *to take, get, obtain*. Caus., *to cause to take, to give*. lahañ, iv. 3^b. lahadi, i. 20^{27, 29}. lahanti, iii. 13^d. laha, i. 20²⁹. lahasu, iv. 19⁵. lahadu, iii. 20¹⁰. lahejja, iii. 33^b. lahanti, ii. 31^b. labbhāñ, iv. 23^d. laddha, i. 20¹⁴. laddhā, iv. 23^b. laddham, ii. 1^c; iv. 22^c. lambhio, ii. 44^c. lambhido, iii. 20¹⁶. lambhiā, ii. 13^a.

+ समा *to touch, anoint*. samālabhannō, ii. 11¹.

लम्ब् *to hang down*. lambijjanta, iii. 27^b.

+ अव *to resort to, partake in*. avalambedi, i. 20⁹.

+ आ *to support*. ālambia, i. 26^b.

लम्ब ts. *hanging down*, i. 20¹⁰.

लम्बत्यणी [°स्तनी] *a woman with large, pendulous breasts*, i. 20⁷.

लभ् ts. *attainment, obtaining*, ii. 28^c; iii. 15^b.

लस् *to appear, come to light*. lasia, ii. 49^b.

+ वि *to shine, become manifest*. vilasāñ, i. 36^d; ii. 48^b.

लहु [°घु] *quickly, easily*, iii. 11^d; iv. 19³⁹.

ला H. 4. 238. *to put on*. lenti, i. 13^b.

लाआ [°जा] *parched or fried grain*, iv. 21¹.

लाडदेश [°टदेश] *name of a country, part of Gujarāt*, iv. 18^{18, 23}.

लावस् [°य] *beauty, loveliness*, i. 32^a; ii. 3^a; iii. 1^c, 19^a, 20¹⁰.

लास [°स्य] *dancing, dance*, iv. 10^a.

लाह [°भ] *gaining, obtaining*, i. 12^a.

लिख् *to write, engrave, paint*. lihañ, ii. 40^b. lihijjāñ, i. 27^c. lihido, ii. 8³.

+ वि *to engrave, paint*. vilihium, i. 30^d.

लिङ्ग + आ *to embrace*. ālīngasu, i. 34²².

लिह् *to lick, grind, rub*. liḍha, i. 16^a.

+ वि *to lick, to delight in*. vilihantu, i. 1^d.

लीला ts. *play, sport, beauty, ease, grace*, i. 34^{38, 36a}; ii. 30^d, 37^a; iii. 3⁹; iv. 4^b, 7^a, 17^b. līlāghara [°grha], *a pleasure-house*, iii. 27^d. līlāvaṇa [°na], *a pleasure-garden*, iv. 2⁶. līlōjjāna [°dyāna], *the same*, iii. 22⁹.

लीलाड [°यित] *play, sport*, ii. 34^a.

लुण् *to rob, plunder*. luṇṭijjanti, iii. 20³. luṇṭia, iii. 11^b.

लुप + वि *to tear off*. vilutta, ii. 24³.

लुम्बो HD. 7. 28. *a creeping plant, liana*, i. 32³.

लेह [°ख] *a letter, writing*, ii. 6^{17, 20}.

लेह [°खा] *a line, streak, the moon's crescent*, ii. 20^a, 41^b, 43⁵; iv. 9⁹.

लोअ [°क] *the world, mankind, men*, ii. 50^a; iii. 9^d; iv. 18^b.

लोअण [°चन] *an eye*, i. 26^a, 35^d; ii. 3^a, 50^a; iii. 8⁴, 16^a, 19^a, 21^b.

लोट् H. 4. 146. *to sleep; to roll on the ground*. loṭṭāñ, ii. 4^b.

लोढण *rolling on the ground. racchā-*
lotṭaṇī, street-walker, strumpet,
 i. 20²³.

लोत्स *ts. shaking, quivering, i. 36°.*

लोह *ts. copper, i. 20°.*

व *see व्व.*

वञ [पद] *foot, iii. 3°.*

वञ्स [यस्य] *fem. °mṣī, friend, companion,*
 ii. 13^a.

वञण [चन] *voice, speech, words, i. 19^{2, 3},*
 20²⁹, 21⁵; ii. 42²⁰.

वञण [दन] *face, ii. 11^d, 18^b, 29³¹, 42^a;*
 iii. 32^a; iv. 6^b.

वञस [यस्य] *fem. °ssī, friend, companion,*
 i. 20¹⁷, 25³; ii. 6^{2, 13}, 11¹, 29^{4, 16},
 43¹¹, 47¹; iii. 2^{1, 2}, 3⁴, 8², 12³, 20^b;
 iv. 2⁶, 5^d, 18³⁴, 20¹², 21¹.

वंस [ञ] *family, flute, i. 4⁷, 18°.*

वंसरोभणा [शरोचना] *bamboo-manna, Ta-*
basheer (whose lustre is similar
to that of the opal), iii. 4^a.

वच् *to speak, call. vuccāmi, i. 34¹⁵.*

वच्छ [वृत्त] *a tree, ii. 44^a.*

वच्छ- [क्षस] *the breast, bosom, iii. 19^b.*

वच्छा [त्सा] *a girl, young woman, iv.*
 19^{19, 32, 44}.

वच्छोम *name of a town, the capital of*
Kuntala, according to the com-
mentaries, Vidarbhā, i. 25⁵.

वच्छोमो *the Vaidarbhi style in poetry,*
 i. 1^c.

वज्ज *to deceive, dupe. vañcio, ii. 8^a.*

वज्जणा [ना] *fraud, iii. 34⁷.*

वड [ट] *the fig-tree, iv. 18^{30, 38}.*

वडसावित्री [टसावित्री] *the divinity fancied*

to be in the Vata-tree during the
Vatasāvitrīvrata, an observance
among women on the day of the
full moon of Jyāiṣṭha, iv. 9¹⁸.

वडुत्तण [वडुत्त्व] *HD. 7. 29. growth, iv. 3^a.*

वडुण [धन] *growth, increase, ii. 29¹³.*

वडुवञ [वर्धापक] *fem. °viā, congratulating,*
 i. 16¹.

वडुम- [वृद्धि] *H. 2. 154. growth, length,*
 i. 34^c.

वण [न] *a forest, i. 17^b, 18¹⁸; ii. 50^a.*

वण [ण] *color, beauty, i. 14²; ii. 7^b,*
 41^c.

वणण [णन] *description, praise, ii. 1³;*
 iii. 30².

वण्णिआ [णिका] *a color, paint, i. 4⁶.*

वत्ता [वार्ता] *tidings, news, iv. 9².*

वत्यु [स्तु] *an object, iii. 31¹.*

वद् *Caus., to cause to sound, to play.*
 vāia, iv. 16^a.

वदी [ती] *the suffix vati, iv. 9¹².*

वन्द *to salute, pay homage to, to wor-*
ship. vandidum, i. 36¹. vandia-
di, i. 20³³.

वम्मह [मन्मथ] *H. 1. 242. Cupid, ii. 3^d,*
 18^b, 39^b; iii. 11^c. *Cp. मम्मथ.*

वर *ts. best, excellent; a boon, favor;*
a bridegroom, i. 1^b, 12^b; ii. 17^a;
 iv. 19⁵.

वरिट्टु [ष्ठ] *best, most excellent, preemi-*
nent, ii. 11^d; iii. 2^c.

वरिल्ल *a cloth, garment, ii. 36^a; iii. 3^c,*
 22⁴; iv. 7^b.

वरिस [वर्ष] *rain; a year, i. 20⁴¹; iv. 24^b.*

वरिसधर [वर्ष°] *a eunuch, iii. 34⁸.*

वरिसि- [वर्षिन] *raining, iii. 31¹.*

वर्ण- to describe, praise. vannemi, ii. 32 ² . vannaa, i. 18 ¹⁴ . vanniasī, i. 20 ¹⁰ . vannido, i. 8 ^{1, 3} . vannidā, ii. 24 ² ; iii. 26 ¹ .	वसुहा [°धा] the earth, i. 25 ^a .
वल् to turn round, surround; appear. valanta, iii. 27 ^d . valia, i. 30 ^a ; ii. 24 ^a ; iii. 2 ^c .	वह् to bear, carry. vahanti, i. 19 ^a . vahanto, i. 18 ² .
वलभ [°य] a bracelet; a circle, i. 25 ^d ; ii. 9 ^b , 16 ^a , 32 ^c ; iii. 13 ^a , 18 ^a , 27 ^a , 32 ^b ; iv. 7 ^c .	+ समुद् the same. samuvvahadi, i. 20 ²⁷ .
वलङ्ग [°यित] surrounded, encircled; bowed, curved, i. 33 ^d ; iii. 19 ^b ; iv. 20 ^d .	वहू [°धू] a wife, i. 21 ^a ; ii. 2 ^a ; iii. 26 ^a ; iv. 8 ^d .
वलही [°भी] the sloping roof, i. 36 ^a .	वा ts. or, i. 18 ^{b, 10, 18} , 20 ⁴⁰ , 30 ² ; ii. 27 ^a ; iii. 20 ^{16, 17} ; iv. 18 ³⁶ .
वली a fold of skin on the belly, ii. 1 ^b .	वा to blow. vāanti, i. 17 ^d .
वल्लह [°भ] dear, beloved; lover, husband, i. 18 ^a , 19 ^b , 34 ⁸ ; ii. 6 ²³ , 29 ²¹ .	+ निस् Caus., to blow out. nivvāvido, iii. 22 ⁴ .
वल्लहराभ [°भराज] name of a king, i. 34 ⁸ .	वाभ [°त] wind, i. 15 ^d .
वल्ली ts. a creeping, winding plant, ii. 35 ^b .	वाभण [°दन] sounding, playing, iv. 18 ^a .
वस to dwell. vasaī, iv. 20 ^c .	वाणी ts. speech, voice, i. 1 ^b , 20 ⁷ .
+ नि to dwell, stay. nivasai, ii. 49 ^b .	वाद [°त] wind, i. 32 ² .
वस + नि to put on, wear; to attire. nīatthā, ii. 14 ^a . nivasiam, i. 26 ^c .	वाम ts. left, i. 20 ¹⁶ , 28 ⁴ .
वस [°श] influence; used in the instrumental case with the sense, on account of, i. 31 ^a , 36 ^c ; ii. 31 ^c ; iv. 18 ^{a, b} .	वामण [°न] a dwarf, pigmy, iii. 34 ⁸ .
वसन्त ts. the spring, i. 12 ⁸ , 13 ^d , 18 ¹⁴ ; ii. 1 ³ .	वारभ [°क] a vessel, cup, iv. 10 ^b , 13 ^a .
वसन्तसेणा [°ना] name of a woman, iv. 9 ⁸ .	वारि ts. water, iv. 6 ^b , 8 ^c .
वसुंधरा ts. 1. the earth, i. 16 ³ . 2. name of the wife of the Vidūṣaka, i. 20 ³⁴ .	वारुण ts. consisting of water, iv. 13 ^b .
	वारुणी ts. spirituous liquor, iii. 14 ^a ; iv. 6 ^b .
	*वाली [°पा] edge, i. 15 ^a .
	वास + परि to make fragrant. parivāsia, iv. 5 ^c .
	वास ts. dwelling, abode, ii. 3 ^b ; iii. 22 ¹ .
	वास [°व्या] the poet Vyāsa, i. 1 ^a .
	वासर ts. the day, i. 35 ^a ; ii. 2 ^d ; iv. 9 ^d .
	वाहि- [°हिन] fem. °hiṇī, bearing, carrying, iv. 9 ¹⁰ .
	वि, after anusvāra पि, [अपि] though, also, cp. किम्. वि, i. 4 ^{6, 9} , 7 ^a , 8 ^a ,

- 13^c, 16^d, 2, 18⁶, 20^d, 7, 8, 10, 13, 14, 39, 24^a, 25^b, 27^c, 28², 3, 4, 5, 8, 30¹, 31^a, b, 33^c, 34^{13, 30, 32, 34}, 36¹; ii. 1², 5^c, 6^{13, 25}, 8^d, 10⁴, 18^a, b, 23^c, 25^a, b, 28³, 29¹⁰, 41^{3, 5}, 42^a, b, 11, 15, 45^a, 46¹, 47^c, 48^a, b, 49¹; iii. 1^b, d, 3^c, 4, 4⁹, 8^b, 4, 9^a, 15^c, 20³, 33^a; iv. 1^b, 6^d, 9², 16^a, 18^{17, 21, 22, 25, 31}, 19², 9, 30, 60, 20³, 6, 22², 23¹. pi. i. 1^b, 4¹², 10^a, 13¹, 16¹, 18¹⁶, 19⁶, 20^{16, 20}, 22^a, 24⁵, 25^a, 4, 34^c, 35^{b, c}; ii. 1^a, 11^{1, 2}, 27^c, 28^d, 39^a, 42¹⁷, 46^a, 48²; iii. 2¹, 3¹⁵, 9^c, 12^c, 13^c, 14^c, 15^b, 16^c, 2, 32^a; iv. 2^a, 4^c, 9^c, 12, 14.
- विभ [इव] *as, like*, i. 1^d, 4^{2, 16}, 18¹⁵, 20^d, 7, 9, 13, 30, 43; ii. 6^{10, 19}, 11⁶, 40⁵, 45^b; iii. 2¹, 8⁴, 10¹, 19², 20¹⁰; iv. 2¹¹.
- Cp. व्व.
- विभइल्ल [चकिल] *a kind of jasmin*, i. 19^d.
- विभक्खण [चक्षण] *circumspect, wise, clever*, i. 20¹.
- विभक्खणा [चक्षणा] *name of the queen's female servant*, i. 18⁶, 19⁵, 20^{1, 4}, 34³⁵; ii. 6⁴, 13, 14, 17, 10³, 11⁴, 41⁸, 42², 43⁸, 50³.
- विभङ्ग [दग्घ] *clever, experienced*, ii. 29¹³.
- विभण्ण [कल्प] *doubt, hesitation, suspicion*, iii. 10^a.
- विभम्मिद [वृम्भित] *gaping, opening, display, machination*, iv. 18³⁴.
- विभलिद *see* गल् + वि.
- विभसइ *see* कस् + वि.
- विभार [चार] *consideration*, ii. 6⁸.
- विभाल [काल] *evening*, ii. 50⁴.
- विभोअ [योग] *separation, absence*, ii. 9^c.
- विक्रम [क्रम] *force, prowess, valor*, i. 14².
- विक्रमम [क्रमम] *an interlude between the acts of a drama*, i. 6^b.
- विकखरइ [Marāṭhī विखरणे] *to scatter*, ii. 35^b.
- विचित्त [च] *various*, iii. 27^b; iv. 11^a, 20^c.
•ttana [•tva] *variety, strikingness*, iii. 31¹.
•dā [•tā] *the same*, i. 20¹; iii. 4⁶.
- विच्छाअ- [य-] *to make pale, outshine*.
vicchāanto, ii. 30^a.
- विच्छेअ [द] *interruption*, ii. 39^a.
- विच्छोल- H. 4. 46. *to cause to quiver*.
viccholanto, ii. 30^b.
- विजइ- [यिन] *victorious*, iv. 4^d.
- विज्जुल्लेह- [द्युल्लेख-] *to act as lightning*.
vijjullehāīdam, ii. 40³.
- विट्ठालि- H. 4. 422. *fem. •linī, polluting*, i. 18³.
- विडम्भ ts. *deception, fraud*, ii. 28^a.
- विडम्भणा [ना] *disguise, imitation, mockery*, iii. 12², 33^b.
- विडव [टप] *a branch, bush, thicket*, i. 19^b; ii. 43^{2, 12}.
- विडूर [दूर] *name of a mountain or country from which the Vaidūrya jewel is brought*, i. 34¹⁸.
- विणहिद *see* णइ + वि.
- विणा [ना] *without*, i. 18¹⁸, 20³⁶.
- विणास [नाश] *destruction*, iv. 24^a.
- विणवेदि *see* ज्ञा + वि.
- वित्तिआर [वृत्तिकार] *a commentator*, ii. 32².

वित्थर [°स्तर] *extension, minute details*,
i. 34^a; ii. 32²; iv. 3^a, 18⁹.

वित्थिष [°स्तीर्ण] *large, wide*, ii. 23^b.

विद् + नि *to tell, announce*. nivedemi,
ii. 10⁶; iv. 18⁴. nivedehi, i. 34³.
nivedaīssadi, ii. 29¹. nivediadi,
ii. 22¹. nivedidaṁ, i. 16⁴; iv.
19⁵⁷.

विन्दुरिल्ल [?] *resplendent? tinkling?* [K,
ujjvala; J, mañjughoṣa; R, vidrā-
ṇa; U, vistāravat; in the Bāla-
rāmāyaṇa, translated vyatikara,
sadr̥ṣa, and miṣra], ii. 31^b.

विष्णलम्भ [विप्र°] *separation*, iv. 2^b.

विब्रम [°भ्रम] *perturbation, flurry of
mind caused by love, amorous
play*, i. 2^a, 16³; ii. 3^b; iii. 12^a,
32^a.

विब्रमलेहा [°भ्रमलेखा] *name of the queen;
name of a woman*, i. 16¹; iv. 9³,
19⁴⁴.

विब्रमवन्त [°भ्रमवत्] *fem. °vaī, whirling
round, swinging*, i. 21^b.

विब्रमसेणा [°भ्रमसेना] *name of a woman*,
iv. 9⁸.

विमाण [°न] *a car, vehicle*, i. 34²⁷; ii.
31^b; iv. 19⁵⁵.

विरअण, °णा [°चन] *arrangement, dres-
sing, embellishment*, i. 20⁹; ii.
28^a.

विरह ts. *separation*, i. 35^c; ii. 42⁵.

विरहि- [°हिन्] *fem. °hīnī, separated from
the lover or mistress*, i. 20^c;
ii. 2^c.

विलास ts. *coquetry, grace, beauty*, ii.
40^a; iii. 31^a.

विलासिणी [°नी] *a coquettish woman, a
woman*, iv. 14^a.

विलुत्त see लुप + वि.

विलेवण [°पन] *ointment, unguent, cos-
metic*, i. 30¹.

विलोअण [°चन] *an eye*, iii. 22^c.

विलोल ts. *rolling, unsteady*, ii. 32^c.

विवरीअ [°परीत] *inverted*, ii. 16^b.

विवाह ts. *marriage*, iv. 18^{28, 32}, 19^{17, 39, 44},
20⁶, 21⁶.

विश्र + अनुप्र *to enter*. anuppaviṭṭho, iv.
18³.

+उप *to sit down*. uvavisa, iv. 19^{6, 60}.
uvavisadu, i. 24²; ii. 29¹⁶. uvavi-
sia, i. 34³; ii. 41².

+नि *to enter, fix. Caus., to fix, apply,
place, arrange*. niviṭṭha, i. 21^b;
iii. 12^a. niviṭṭhā, iii. 2^d. nive-
saanti, ii. 36^b. nivesaanti, i. 27^a.
nivesiā, ii. 15^a. nivesiaṁ, ii. 18^a.
nivesidāo, iv. 9⁹.

+प्र *to enter. Caus., to introduce*. pa-
visamha, iii. 20^{5, 11}. pavisia, iii.
34⁹. pavitṭhā, iii. 2^d. pavitṭhāe,
iv. 18¹². pavesaa, i. 21⁷.

विस [°ष] *poison*, iii. 20^a.

विसअ [°षय] *an object, matter; range,
reach*, i. 24⁵; ii. 8^d.

विसट्टइ H. 4. 176. *to burst open, be ex-
panded*, ii. 4^b.

विसहर [°षहर] *a snake*, iii. 20^a.

विसारि- [°रिन्] *fem. °riṇī, wandering
about*, iv. 19⁶⁶.

विसुद्ध [°सुद्ध] *correct, accurate*, iv. 12^a.

विसेस [°शेष] *difference, mode, variety*, i.
8^{a, b}; iii. 15^b.

विसेसअ [°शेषक] <i>a mark on the forehead with sandal etc.</i> , iii. 32 ^b .	वृष् to rain. varisidum, iii. 31 ⁷ .
विहि [°धि] <i>performance, manner, conduct, rule, fate, destiny</i> , ii. 28 ^a ; iii. 14 ^a ; iv. 1 ^b , 3 ^d , 18 ¹² .	वेअ [°द] <i>the Veda</i> , i. 24 ^b .
विहूसण [°भूषण] <i>ornament, decoration</i> , ii. 25 ^b .	वेअडिअ [वैकटिक] <i>a jeweller</i> , iii. 4 ⁸ .
वीअणअ [°जनज] <i>produced by fanning</i> , iv. 8 ^c .	वेअणा [°दना] <i>feeling, pain</i> , iii. 4 ⁹ ; iv. 19 ³⁵ .
वीज to fan. vijaissam, iii. 22 ² .	वेज्ज [वैद्य] <i>a physician</i> , iv. 7 ^c , 18 ²⁷ .
वीणा ts. <i>a lute</i> , i. 4 ³ .	वेणी ts. <i>a braid of hair</i> , i. 13 ^b ; ii. 1 ^c , 39 ^b .
वुत्तन्त [वृत्तान्त] <i>news, tidings</i> , ii. 11 ² .	वेणु ts. <i>a flute</i> , iv. 6 ^a , 18 ^a .
वृ+नि Caus., <i>to ward off</i> . nivāria, ii. 29 ^d .	वेदिआ [°का] <i>an altar, raised seat</i> , ii. 29 ¹⁵ .
वृत् to be, abide, stay. vattāi, ii. 4 ^c , 20 ^b ; iii. 29 ^b . vattādi, i. 34 ³¹ ; ii. 41 ³ , 50 ¹ ; iii. 22 ³ ; iv. 19 ⁶⁰ . vattānti, i. 12 ³ , 13 ^c ; ii. 5 ^d ; iii. 27 ^d .	वेरुलिअ [वैदूर्य] H. 2. 133. <i>the Vaidūrya jewel, cat's eye</i> , i. 34 ¹⁸ .
+आ Caus., <i>to stir, churn</i> . āvattā, i. 16 ^b .	वेला ts. <i>time, opportunity</i> , ii. 6 ¹⁵ , 41 ⁵ .
+उद् Caus., <i>to rub, clean, anoint</i> . uvvattā, ii. 12 ^a .	वेष्ट to surround, enclose, embrace. ve-dhium, i. 30 ^b .
+प्र to go forward, proceed; to arise, be produced; to begin; to be occupied with. paattāi, ii. 4 ^c . paattāi, i. 1 ^b . pavattādu, iii. 20 ⁷ . paatto, i. 36 ^c . paattā, iv. 16 ^b . pautto, i. 4 ² , 6 ² ; iii. 31 ⁷ . paüttā, i. 4 ¹⁶ , 16 ⁴ .	वेस [°श] <i>dress, apparel</i> , iii. 18 ^a ; iv. 7 ^d , 18 ^{a, b} .
+सम् to become, arrive. Caus., <i>to anoint</i> . samvutto, ii. 50 ⁴ . samvuttā, iii. 22 ¹ . samvattāṇam, ii. 46 ^a .	वो see त्वम्.
वृध् to increase. Caus., <i>to augment; to congratulate</i> . vaddhanti, iii. 11 ^c . vaddhia, iii. 10 ^d . vaddhāvīasi, i. 12 ⁸ . vaddhāvidā, i. 16 ² .	व्यध् to pierce. Caus., <i>to cut, perforate, bore</i> . vindhanti, i. 32 ^d . viddhāvidā, iii. 4 ⁸ .
	व्व, व [इव] <i>like, as</i> . vva, i. 18 ^d , 29 ^d , 35 ^d ; ii. 33 ^b , 34 ^b , 36 ^b , 39 ^a , 46 ^d , 48 ^b ; iii. 2 ^{a, b} , 20 ^a , 25 ^a . va, i. 4 ^d , 16 ^d ; ii. 35 ^b , 37 ^b , 38 ^b , 40 ^b ; iii. 20 ^a , 28 ^b ; iv. 9 ^b , 17 ^b . Cp. विअ.
	शङ्क to fancy. saṅke, iv. 22 ^c .
	शम्+नि Caus., <i>to hear, listen to</i> . ni-sāmaa, ii. 29 ^c .
	शिक्ष Caus., <i>to teach, instruct</i> . sikkhāvīasi, ii. 27 ¹ .
	सुष् Caus., <i>to wither, emaciate</i> . sosa-nijjo, iv. 2 ^a . sosanijjā, iv. 2 ¹ .

शु to hear. suna, ii. 27^d. sunasu, i. 8^a. sunādu, ii. 9¹; iv. 9⁴. souṇa, i. 35^c. suniadi, i. 4¹⁰, 21⁵; ii. 10⁸. suvvaṇṭam, ii. 27^d. sudam, ii. 24⁴; iii. 20¹.

श्लाघ to praise. salāhanijjo, iv. 3¹.

श्वस + उद् to be loosened, relaxed. ūsa-santam, ii. 24^b.

+ वि to trust, confide, rely. viśasiadi, iv. 20³.

स [स्व] one's own, iv. 19²⁴.

सभ [शत] a hundred, iii. 27^c. Cp. सद.

सभं [स्वयम्] self, ii. 47¹.

सभंकिद [स्वयंकृत] self-made, i. 19⁶.

सभण [शयन] a bed, couch, iii. 27^c.

सभल [सकल] all, entire, i. 34⁸; ii. 5^c, 28^c, 47^c; iv. 6^d, 20⁹, 24^a.

संविहाणअ [अधानक] arrangement of incidents, i. 34²⁵.

सङ्गअ [संस्कृत] the Sanskrit language, i. 7^a.

सङ्गद the same, i. 6².

सङ्गरा [शर्करा] sugar, ii. 26^d.

सक्खि- [साक्षिन्] an eye-witness, i. 18¹³; iii. 24^b.

सग [स्वर्ग] heaven, i. 4^a.

सङ्गा [श] hesitation, scruple, fear, iii. 34^a.

संकेद [त] a rendezvous, ii. 41⁹, 50².

सङ्ग ts. touch, contact, ii. 28^c.

संगम ts. meeting, union, intercourse, iii. 6^b, 34⁹; iv. 3¹, 9^a.

सङ्गि- [ङ्गिन्] fem. °gini, touching, meeting, attached to, ii. 20^a; iii. 24^b.

संघाढी [°टिका] HD. 8. 7. a couple, union, contact, i. 3^b.

सचन्दण [°न] with sandal, rubbed with sandal, iv. 6^c.

सच्च [°त्य] true, real; adv. indeed, forsooth, i. 20¹; ii. 6⁴; iii. 8^a, 12³, 20⁴, 21¹; iv. 20². Compar., sacca-dara, ii. 6⁵.

सच्छन्द [स्व] at one's own will, iv. 2⁸.

सज्ज ts. ready, prepared, ii. 28⁴, 29¹²; iv. 20¹¹.

सज्जण [°न] a good person, iii. 20¹⁷.

सज्जी- to be prepared, made ready. sajjiānti, i. 4⁹. sajjiijjanta, iii. 27^c.

सज्ज [साध्य] to be accomplished, attainable, possible, i. 25^d.

संचअ [°य] heaping up, collection, ii. 1²; iv. 9⁷.

संचरण ts. going, motion, iii. 23^a.

संचारि- [°रिन्] fem. °rini, moving, wandering, iv. 19⁶⁴.

संजीवि- [°विन्] fem. °vini, bringing to life, resuscitating, ii. 3^c; iv. 23^b.

संजोअअर [°योगकर] uniting, bringing together, i. 34³³.

संझा [°ध्या] evening, i. 34⁴¹, 36¹; ii. 41³, 50¹; iv. 4^a.

सट्ठअ [°क] a kind of drama, i. 4¹⁸, 6^a, 12^b.

सण [श] hemp, i. 20⁴³.

संणिहिद [°निहित] near, ii. 41³, 50¹.

सद् + प्र to be pleased, propitious. pa-sīaū, iii. 21^b.

सद [शत] a hundred, i. 20²³, 41. Cp. सभ.

सह —

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- सह [शब्द] *a word, sound, speech, noise*,
i. 8^a, 20^s, 36^c; iii. 31¹; iv. 9^s.
- संतावि- [पिन्] *fem. °vinī, burning, afflicted*, iv. 9^c.
- संतोसि- [पिन्] *fem. °sinī, pleasing, comforting*, ii. 29^c.
- संधि *ts. union, friendship, peace*, ii. 6¹⁴, 15, 16.
- सपञ्चम *ts. with the Pañcama mode*,
iv. 6^a.
- सप्प [°पे] *a snake*, iv. 18²⁷.
- सम *ts. same, equal, like, even, plain; adv., together, with*, i. 19^a, 20^{12, 26, 33}, 24^d; ii. 10⁵; iii. 6^b, 8^a; iv. 6^b, 12^a.
- समअ [°य] *time*, i. 20²⁹, 36^b; ii. 6²¹, 50¹; iii. 3¹¹, 19^c; iv. 4^b, 7^d, 18⁷.
- समणि *ts. adorned with jewels*, iii. 18^a.
- समत *see आप + सम*.
- समसोसिआ [शोषिका] *a setting on a par with, equality*, i. 20²⁶.
- समाअम [गम] *meeting, arrival*, iii. 8^a.
- समारम्भ *ts. beginning*, i. 14².
- समिद्धि [सद्धि] *abundance*, ii. 44^c.
- समुद्द [चित] *fit, appropriate*, iv. 19¹⁶.
- समुदअ [°य] *collection, multitude*, i. 28².
- समुद् [द्र] *the ocean*, ii. 29¹³, 43⁵; iii. 4³.
- समहन्त [°द्रान्त] *sea-shore*, iii. 3¹⁴.
- समोरपिच्छ [समयूर°] *with peacocks' tail-feathers*, iv. 14^b.
- संपइ [°प्रति] *now*, i. 35^b.
- संपङ्क्ति- [°क्तिन्] *mixed with, having contact with*, i. 17^b, 20^c.
- संपदं [संप्रतम] *now*, i. 19^a, 34⁷; iii. 26².
- संपुड [°ट] *a cavity, fold*, ii. 6²³, 24, 25, 7^a.
- संपुष्य [°पूर्ण] *full*, iii. 25^d.
- संभव *ts. birth, origination*, iv. 22^b.
- संभोज [°ग] *copulation*, i. 20^a; ii. 28^c.
- संसुह [°ख] *facing, opposite*, ii. 36^a.
- सर- [°रस्] *a lake, pond*, iii. 29^a.
- सर [श°] *an arrow*, ii. 3^d, 45^b; iii. 11^c; iv. 4^d, 20^d.
- सरअ [शरद्] *the autumn*, iii. 3¹¹, 28^d.
- सरण [श°] *refuge*, ii. 10^b.
- सरणी *ts. a path, line, row, swarm*, ii. 6^a.
- सरल *ts. straight, honest*, ii. 23^a, 30^d.
°ttana [°tva], *sincerity*, iii. 10^b.
- सरस्वई [°स्वती] *the goddess of poetry*, i. 1^a.
- सरस्वदी *the same*, i. 34³⁴; ii. 10^{3, 4}.
- सरहसं [°भसम्] *impetuously*, ii. 50^b.
- सरिआ [°रित्] *a river*, ii. 27^b, 35^a.
- सरिच्छ [°दृक्ष] *equal, like*, i. 19^c, 29^b.
- सरिस [°दृश्] *the same*, i. 35^a; ii. 10^a, 11^a, 38^a; iii. 14^d.
- सरीर [श°] *body*, iv. 19³², 21^c.
- सरीरि- [शरीरिन्] *fem. °rinī, embodied*, iv. 19⁶⁴.
- सलाआ [शलाका] *a pin, stick used as a brush or pencil*, i. 20⁷, 34¹⁸.
- सलिल *ts. water*, i. 17^d, 20¹³; iii. 20³, 22¹; iv. 13^a.
- सवज्जा [°पर्यो] *worship, attendance*, i. 34³⁵.
- सवण [श्र°] *an ear*, i. 29^a; ii. 8², 18^a; iii. 2^d, 19^a; iv. 6^a.
- सवर [शब°] *a mountaineer, savage*, iv. 19⁶⁴.
- सर्व [सर्व] *every, each, all*, i. 7¹, 14²,

18 ¹ ; ii. 6 ^{4, 5} , 24 ² , 27 ^c , 28 ^c ; iii. 8 ⁴ ; iv. 2 ¹⁰ , 18 ^{9, 34} , 23 ^d .	साञ [°यम्] <i>in the evening</i> , iv. 4 ^b , 8 ^b , 18 ⁷ .
सव्वंकस [सर्वंकप] <i>all-scratching, i. e. very galling or exciting</i> , i. 18 ^d .	साअरदत्त [साग°] <i>name of a merchant</i> , iii. 5 ² .
सव्वस्स [सर्वस्व] <i>the very essence</i> , i. 28 ^b .	साधु+प्र <i>to adorn, decorate</i> . pasāhiā, ii. 22 ^a .
ससङ्क [शशा°] <i>the moon</i> , iv. 23 ^b .	सामगो [°गो] <i>completeness of outfit, out- fit, the requisites</i> , ii. 41 ⁶ , 42 ^{2, 8, 21} ; iv. 9 ¹³ , 19 ¹⁷ .
ससहर [शशध°] <i>the same</i> , iii. 30 ^a , 31 ^a .	सामल [श्या°] <i>blackish</i> , i. 16 ^c .
ससि- [शशिन] <i>the same</i> , i. 25 ^a ; ii. 10 ^c , 20 ^b , 21 ^b , 32 ^d ; iv. 3 ^b .	सामा [श्या°] <i>night</i> , iv. 8 ^c .
ससिण <i>the same</i> , iii. 33 ^b .	सार ts. <i>essence, vigor</i> , iii. 10 ^d .
ससिण्णहा [शशिप्रभा] <i>name of a queen, the mother of Karpūramañjarī</i> , i. 34 ^{11, 17} .	सारङ्ग ts. <i>an antelope</i> , ii. 20 ^b ; iv. 1 ^b .
ससिहण्ड [शशिख°] <i>a digit of the moon</i> , i. 3 ^a .	सारङ्गिआ [°का] <i>name of a female ser- vant of the queen</i> , iv. 9 ¹⁴ , 18 ⁹ , 20 ⁶ .
ससुर [श्वशुर] <i>a father-in-law</i> , i. 18 ² .	सारिआ [°का] <i>a kind of bird, Maina, Acridotheres tristis</i> , i. 18 ¹⁵ .
सह <i>to endure</i> . soḍhavvo, iv. 1 ^a .	सारिक्ख [सट्ठ] H. 1. 44. <i>like, similar</i> , iv. 19 ³⁰ . °dā [sadṛkṣatā] <i>likeness, resemblance</i> , iv. 19 ^{53, 59} .
सह ts. <i>together with; at the same time</i> , ii. 6 ^{14, 15} , 9 ^{a, b, d} , 42 ²¹ , 50 ^{a, b} ; iii. 34 ⁹ ; iv. 2 ^b .	सालिआ [शालिका] <i>an apartment, room</i> , i. 14 ^c .
सहअर [°चर] <i>a companion, friend, hus- band</i> , ii. 41 ⁶ .	सावत्तअ [°पत्न्य] <i>the position of a rival wife</i> , iv. 23 ^a .
सहरिसं [°पेम] <i>with joy</i> , ii. 34 ^b .	सास [श्व्वा°] <i>a sigh</i> , ii. 9 ^a .
सहसा ts. <i>forcibly, suddenly</i> , i. 18 ^d , 29 ^a ; ii. 45 ^b ; iii. 3 ^d , 20 ¹⁵ .	सासण [शासन] <i>direction, order</i> , iii. 9 ² .
सहा [°भा] <i>an assembly</i> , i. 19 ⁷ .	साहार [साहकार] <i>produced from the mango</i> , iv. 5 ^b .
सहाव [स्वभाव] <i>innate disposition, nature</i> , iii. 11 ^a .	साहि- [शाखिन्] <i>a tree</i> , ii. 46 ¹ .
सहिआ [°खो] <i>a female friend</i> , iv. 13 ^b .	साहिमुह [°भिमुख] <i>fem. °hi, facing one another</i> , iv. 12 ^b .
सहितण [°खित्व] <i>friendship</i> , ii. 28 ³ .	साहुलिआ HD. 8. 52. <i>a garment, cloth</i> , i. 20 ²³ .
सहिद [°त] <i>accompanied by, together with</i> , i. 28 ⁸ ; ii. 42 ² .	सिञ्ज [°चय] <i>a cloth, garment</i> , i. 4 ³ , 26 ^c ; iii. 22 ² .
सही [°खो] <i>a female friend</i> , i. 19 ⁵ ; ii. 7 ^a , 29 ^b , 41 ⁹ , 43 ¹⁰ , 50 ^{2, 3} ; iii. 19 ² , 20 ²³ ; iv. 9 ¹⁴ , 19 ^{39, 57} .	

- सिक्खावण [शिक्खापण] *teaching*, ii. 8^c.
 सिघं [शिघ्रम्] *quickly*, i. 4^d.
 सिघत्तण [शिघ्रत्व] *speed*, i. 18¹³.
 सिङ्गार [शृंगार] *love, passion*, ii. 3^c; iii. 10^d; iv. 19⁶⁴, 23^b.
 सिच् *to sprinkle*. siñcanti, iv. 10^b. siñcijjanti, iii. 20³. sitta, iii. 22¹. sitto, i. 20⁴³.
 सिज्जा [शिज्ज] *tinkle, jingle*, ii. 32^c.
 सिज्जिअ [शिज्जित] *tinkling, singing*, i. 18^c.
 सिढिल- [शिथिलय-] *to relax, loosen*. si-
 ðhilaāmi, ii. 1³.
 सिग्धि [सिग्धि] *affectionate*, i. 16³.
 सिद्ध ts. *a kind of supernatural being*, i. 25^c.
 सिद्धि ts. *witchcraft, magic power*, i. 21⁵.
 सिन्दुवार *name of a tree (Vitex negundo) and its flower*, i. 19^b; iv. 7^a.
 सिण्णि H. 2. 138. *a conch-shell*, i. 4^b.
 सिर- [शिखर] *head, top, summit*, ii. 46^d; iii. 3⁹; iv. 19³⁵.
 सिरिखण्ड [श्री] *sandal-wood*, iv. 4^a.
 सिरिताली [श्री] *a kind of toddy-palm*, ii. 1^a.
 सिरिराअसेहर [श्रीराजशेखर] *the renowned Rājāṣekhara*, i. 10^a.
 सिरिवज्जाउह [श्रीवज्जायुध] *name of a king*, iii. 5².
 सिरि [श्री] *wealth, dignity, beauty*, i. 33^b; ii. 48^a; iii. 15^c.
 सिरिअ [शिरीष] *the flower of Acacia sirissa*, iv. 7^a.
 सिला [शि] *a stone, rock*, ii. 15^b; iv. 9⁷.
 सिलोमुह [शिलोमुख] *an arrow*, ii. 19^b, 38^b, 46^b; iv. 4^d, 9⁹.
 सिलोअ [श्लोक] *a verse*, ii. 7^b, 8³, 9¹.
 सिखिअ [स्वप्न] *a dream*, iii. 2², 3^a, 4^a, 6^a, 7^a, 4⁶, 8^a, 20⁴.
 सिसिर [शिशि] *cold; the cold season*, i. 13^d; iv. 6^b.
 सिसिरोवआर [शिशिरोपचार] *artificial refrigeration, means for cooling*, ii. 41⁶, 42², 8^a, 21^a; iii. 19².
 सिमुत्तण [शिमुत्त्व] *childhood, infancy*, i. 20^d.
 सिहण्ड [शिख] *a lock of hair left on the crown of the head (used as synonymous with ṣekhara)*, i. 5^a.
 सिहरि- [शिखरिन्] *a mountain*, i. 15^d.
 सिहा [शिखा] *top, tip; edge*, ii. 47^c; iii. 25^c; iv. 3^d.
 सिहिण HD. 8. 31. *the female breasts*, i. 34^b; iii. 16^b; iv. 7^a.
 सोअल [शोतल] *cool, cold*, i. 15^d; iv. 4^b, 6^a, b, c, d.
 सोमन्तिणी [°नी] *a woman*, i. 15^b; ii. 28^b.
 सोल [शो] *nature, disposition*, ii. 6^c.
 सोस [शोर्ष] *head*, i. 20²⁷; iv. 2⁴, 12^a, 18²⁷.
 सुअ [शुक] *a parrot*, iv. 2⁶.
 सुआ [°ता] *a daughter*, i. 3^b, 12^b.
 सुउमार [°कुमार] *very delicate or soft*, i. 7^a, 20⁷.
 सुकड [°वि] *an excellent poet*, i. 20²⁰.
 सुदुदरं [सुदुत्तरम्] *excellently, exceedingly*, i. 20⁷; iv. 20¹⁵.
 सुणअण [°नयन] *having beautiful eyes*, ii. 11^d.
 सुत्त [सूत्र] *a thread, fibre*, ii. 50^c.
 सुत्तआर [सूत्रकार] *an author of Sūtras*, ii. 32¹.

सुत्ति [शुक्ति] *a pearl-oyster*, iii. 3¹⁸, 4^{a, 1, 3}.
 सुत्थ [सुस्थ] *well-conditioned*, ii. 1^a.
 सुन्दर *ts. fem. °ri, beautiful, lovely*, i. 20⁸; ii. 44^c; iii. 28^a, 34^a; iv. 21^d.
 सुन्दरकेली *ts. name of a woman*, iv. 9¹¹.
 सुन्दरत्तण [°त्त्व] *beauty, loveliness*, i. 14³.
 सुन्दरे [सौन्दर्ये] *the same*, i. 28^b, 33^c; ii. 48^a.
 सुप्यञ्जल [°प्राञ्जल] *very straight, honest, sincere*, ii. 27¹.
 सुबहुल *ts. very great*, iii. 12^d.
 सुमरण [स्म°] *remembering, recollection*, ii. 10^b.
 सुर *ts. a god*, i. 25^c. sura-ana [-jana], *the gods*, i. 3^a.
 सुरभ [°त] *copulation, sexual intercourse*, i. 24^d.
 सुरङ्गा *ts. a subterranean passage*, iii. 22⁹, 34⁹; iv. 9^{6, 7}, 18³⁸, 19^{2, 24}.
 सुरसरिता [°रित] *the Ganges*, iii. 3⁷.
 सुरहि [°भि] *the spring*, i. 14²; ii. 22^b.
 सुरा *ts. spirituous liquor*, i. 24^d; iv. 4^b, 19^a.
 सुलक्खणा [°क्षणा] *name of a woman*, i. 34³⁵; ii. 9¹.
 सुलोल *ts. very waving, unsteady*, iii. 11^a.
 सुवस्स [°ण] *gold, a golden coin*, i. 14², 18¹⁸, 19⁷, 20¹⁴; ii. 41^a; iii. 4⁵, 5^{b, 3}, 22^c.
 सुवत्तुल [°तुल] *very round*, iii. 4^b.
 सुस्सुसभ [सुश्रूषक] *attentive, obedient*, i. 20³⁴.
 सुह [°ख] *happy, agreeable; happiness,*

ease, joy, i. 3^b, 14², 34⁴¹, 36^b; ii. 28^d; iii. 24²; iv. 21⁶.
 सुहभ [°भग] *blessed, beloved, beautiful*, ii. 9^c, 10^d; iv. 3¹. -ttana [-tva], *beauty, loveliness*, iii. 13^d.
 सुहसंझा [°खसंघ्या] *a happy evening*, ii. 49¹.
 सुहासिद [°भाषित] *a witty saying, good counsel*, iv. 9^{5, 12}.
 स *ts. go, proceed, flow*. sarāi, ii. 6^c. saranta, ii. 35^a.
 +अप *to go away, to vanish*. osaranti, iii. 16^d; iv. 18^b.
 +प्र *to flow forth, to grow*. Caus., *to extend*. pasaranta, iii. 10^c, 11^a. pasārida, i. 16³.
 +प्रति Caus., *to arrange*. paḍisāredi, i. 4⁵. paḍisāriadi, i. 4⁸.
 से H. 3. 81. *his, her*, i. 29²; ii. 1³, 6^c, 13^a, 18^a, 30^d, 35^a, 46^a.
 सेअसलिल [स्वेद°] *sweat, perspiration*, iii. 22¹.
 सेज्जा [शय्या] *a bed, couch*, i. 23^c; ii. 4^b; iii. 3^a, 27^d.
 सेट्ठि- [श्रेष्ठिन] *a merchant*, iii. 4⁵.
 सेणा [°ना] *the word senā*, iv. 9⁸.
 सेरन्धी [सैरन्धी] *a female attendant in the women's apartments*, i. 36^c; iv. 9⁹.
 सेव् *to attend upon, frequent*. sevāi, ii. 17^b.
 +नि *to practice, enjoy*. nisevia, iv. 8^b.
 सेस [शेष] *remaining; rest*, ii. 29^{1, 4, 8}; iv. 4^d.
 सेहर [शेखर] *a crest; chaplet, diadem*, iii. 13^a.

सेहालिआ [शेफालिका] *a kind of flower supposed to blossom by moon-light*, iv. 18³⁶.

सोडीरत्तण [शौटीर्य] *valor*, i. 32³.

सोढव्व *see सह*.

सोण [शो°] *red*, i. 26^a.

सोत्त [स्रोत्त] *a stream*, i. 12^b; ii. 27^b; iii. 37.

सोत्तिअ [श्रोत्रिय] *a learned Brāhmaṇa*, iv. 20⁹.

सोविदल्ल [सो°] *a harem-keeper*, iii. 34⁸.

सोसण [शोष°] *emaciating, name of one of the arrows of Cupid*, i. 32^d; iii. 26^c.

सोहग [सौभाग्य] *beauty, charm*, ii. 3^b.

सोहज्जण [शोभाज्जन] HD. 8. 37. *horse-radish*, i. 20²⁰. (K, phalguna-māsi tatkaṇḍam khaṇḍayanti; J, puṣpanimittam ṣākhānām troṭanam ity arthaḥ.)

सोहा [शोभा] *light, splendor*, i. 28³, 29², 31^a, ^b, 34¹⁷; ii. 10^b, 25^a; iii. 25^c.

सोहि- [शोभिन्] *shining, lovely*, ii. 7^b.

सखल् *to tumble, fall down, end*. khalīā, i. 20^a. khaliām, i. 32^b.

स्तम् *Caus., to stop, arrest*. thambhemi, i. 25^b.

स्तु + प्र *to spread, to make a bed*. pattharijjanti, i. 36^b.

+ वि *to increase. Caus., to spread, extend*. vittharanti, ii. 2^d. vitthārīda, iii. 8⁴.

स्था *to stand, remain, find place. Caus., to place, arrange*. ciṭṭhasi, i. 18¹⁵; iii. 2¹. ṭhāī, i. 34^a. ciṭṭhadi, i.

21⁴; ii. 6¹⁰; iv. 20⁹. ciṭṭha, ii. 42²¹; iv. 19²⁴, 20⁴. ciṭṭhadu, i. 34²⁶; ii. 41⁶. ciṭṭhissam, i. 20³⁴. ṭhiā, ii. 33^a; iii. 23^a. ṭhida, iv. 18³⁰. ṭhio, ii. 1^b, 46^d; iii. 4^a. ṭhido, iii. 3¹⁵, 4⁴. ṭhiā, i. 26^c. ṭhidā, i. 20², 18. ṭhiām, ii. 47^d. ṭhidam, i. 20²⁷. ṭhidenā, ii. 29⁷. ṭhie, iii. 25^a. ṭhāvia, ii. 43². ṭhāvīo, ii. 17^a. ṭhāvīdo, i. 4⁷. ṭhāvidāo, iv. 9¹⁰.

+ उद् *to stand up, rise*. utṭhiūna, iii. 21^a. utṭhia, ii. 43⁵.

+ प्रति *Caus., to place, establish*. pa-ditṭhāvidā, iv. 18¹¹.

+ सम *to stand, to be settled, fixed*. samṭhido, iii. 3¹⁸. samṭhiā, iii. 3^b, 5^b. samṭhidā, iv. 19⁶⁴.

स्ना *Caus., to wash, bathe*. ṇhāvīo, i. 29^c.

स्पर्श *to touch*. putṭha, iv. 22^d.

स्फट् *Caus., to split, cleave*. phāḍidāo, iii. 4³.

स्फुट् H. 4. 177. *to break, fall asunder*. phuḍanti, iii. 20³.

+ प्र *to open, become manifest*. pa-huṭṭāī, ii. 4^a.

स्फुर् *to appear, become manifest, to quiver, vibrate*. phuraū, i. 1^c. phurantao, iii. 31^b.

+ वि *to quiver, shine, blaze out*. vip-phuraī, iv. 3^c. vipphuranto, iv. 24^a.

स्म *to remember*. sumarasi, ii. 24³.

+ वि *to forget*. visumaridāim, iv. 19¹⁶.

संस *to fall down*. saṁsamāṇam, i. 27^b.

स्वप् to sleep. iii. 37.	suvanti, i. 14 ^c . sutto,	हलबोल HD. 8. 64. murmuring, noise, i. 4 ¹⁰ ; iii. 34 ⁸ .
हं see अहम्.		हला ts. a vocative particle used in addressing a female friend, iv. 19 ⁹ .
हंस ts. fem. °sī, a swan, flamingo, ii. 6 ¹⁰ , 8 ^a ; iii. 29 ^a .		हलिही [°रिद्रा] turmeric, iii. 1 ^a .
हक्कार- to call, summon. hakkārai, ii. 33 ^b . hakkāriūpa, ii. 36 ^b . hak- kāria, i. 4 ¹² . hakkāriadu, iv. 20 ⁸ .		हस to laugh, mock. Caus., to cause to smile, laugh. hasanti, iv. 18 ^b . hasantie, i. 20 ¹⁵ . hāsia, iv. 18 ^b .
हत्य [°स्त] a hand, i. 18 ¹⁰ , 26 ^b , 36 ^c ; ii. 6 ¹⁷ , 20, 29 ^a , d; iii. 3 ^b , 23 ^a ; iv. 9 ⁸ , 9, 10, 12, 12 ^a , 15 ^a , 20 ¹³ .		+उप to deride, ridicule. uvahasiāmi, i. 18 ⁶ .
हन to strike, beat. haā, ii. 43 ^a .		+वि to smile. vihasia, iv. 18 ²³ .
हन्त exclam., go to! mind you! ii. 26 ^a .		हा ah, alas, iii. 22 ⁴ .
°हर [°धर] carrying, ii. 6 ^d .		हा + परि to be inferior to. parihia- māna, iii. 8 ⁵ .
हर ts. a name of Śiva, ii. 6 ²³ ; iii. 3 ⁹ .		हार ts. a garland, necklace, ii. 10 ^a , 11 ^b , 17 ^a , 23 ^b , 32 ^a , 35 ^a ; iii. 2 ^a , 18 ^b , 20 ^a ; iv. 7 ^a .
हरण ts. stealing, fascinating, ii. 28 ^b , 31 ^d ; iii. 18 ^c .		हाल ts. name of a poet, i. 20 ²⁰ .
हरि ts. a name of Viṣṇu, i. 24 ^a .		हास ts. laughter, merriment, ii. 3 ^b , 10 ^b ; iv. 14 ^b .
हरिअन्दपुरी [हरिचन्द्र] H. 2. 87. the city of Hariṣcandra, supposed to be situated in mid-air, a fata mor- gana, ii. 40 ⁵ .		हि ts. because, for, i. 14 ³ , 16 ⁵ .
हरिआल [°ताल] yellow orpiment, iii. 22 ^a .		हिअअ [हृदय] heart, i. 34 ³⁵ ; ii. 26 ^a , 30 ^c , 43 ⁵ ; iii. 8 ¹ , 16 ^d , 18 ^c , 20 ¹⁷ .
हरिउड्ड [°वृद्ध] name of a poet, i. 20 ²⁰ .		हिण्ड to go, wander. hiṇḍase, iii. 34 ^a .
हरिकेली ts. a name of Bengal, i. 14 ² .		हिन्दोल- to swing. hindolaanti, ii. 29 ⁷ .
हरिणङ्क [°णाङ्क] the moon, i. 10 ^b , 12 ^a , 25 ⁹ ; iii. 20 ¹⁵ , 34 ^a .		हिन्दोलअ [°क] a swing, ii. 29 ⁵ , 6.
हरिणच्छ [°णाच्छ] fem. °cchī, deer-eyed, iii. 22 ^d .		हिन्दोलअप्पमज्जणी [°कप्रमज्जनी] the swing- breaker, the swing-festival, ii. 6 ²³ .
हरिणी st. a doe, female antelope, ii. 41 ^a .		हिन्दोलण [°न] swinging, ii. 32 ^d , 34 ^a .
		हीरअ [°क] a diamond, ii. 25 ^b .
		हु see क्व.
		हुंकार ts. the sound hum, murmur, hum- ming, i. 36 ^d ; iii. 20 ⁷ ; iv. 15 ^a .

हुडुक — हेला

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हुडुक ts. *a small musical instrument, perhaps timbrel, drum*, iv. 16^a.

हुदवह [हुत्] *fire*, iv. 21¹.

हृ *to carry, carry away, captivate, to enchant*. harai, iii. 20^d, 22^a. haranti, ii. 26^a.

+ अनु *to imitate, resemble*. anuharaï, i. 6^a. anuharadi, ii. 41⁶.

+ परि *to avoid*. pariharia, i. 6².

+ वि *to sport, play*. viharai, ii. 41^c.

हेला ts. *ease, facility*, ii. 29^b, 35^a, 47^b.



PART III

ESSAY

ON

RĀJAÇEKHARA'S LIFE AND WRITINGS

BY

STEN KONOW

1. Chronological List of Books and Papers Concerning Rājasekhara.

1827. **Wilson, H. H.** Select specimens of the theatre of the Hindus. 3 vols. Calcutta, 1826-27. References to 3d ed., 2 vols., London, 1871.
1862. **Hall, Fitz-Edward.** Vestiges of three royal lines of Kanyakubja, or Kanauj, with indications of its literature. Journal of the Asiatic Society of Bengal, xxxi. 1 ff.
1869. **Govinda Deva S'āstri.** The Bālarāmāyaṇa. A drama by Rājasekhara. Edited etc. Benares. Reprinted from the Pandit, a monthly journal of the Benares college, devoted to Sanskrit literature, old series, vol. iii., nos. 25-35.
1871. **Vāmanācārya.** The Viddhaśālabhañjikā edited etc. The Pandit, old series, vols. vi. and vii., nos. 65-73.
1872. **Vāmanācārya.** The Karpūramañjarī edited etc. The Pandit, old series, vol. vii., nos. 73-76.
1873. (**Jivānanda Vidyāsāgara.**) Biddhashala Bhanjika, a drama by Rajasekhara, with a commentary by Satyavrata Samasrami. Calcutta.
1873. **Aufrecht, Theodor.** Ueber die Paddhati von Čārūgadhara. Zeitschrift der deutschen morgenländischen Gesellschaft, xxvii. 1-120.
1878. **Borooah, Anundoram.** Bhavabhūti and his place in Sanskrit literature. Calcutta.
1879. **Cunningham, A.** Report of a tour in the Central Provinces in 1873-74 and 1874-75. Archaeological survey of India, ix. 85. Calcutta.
1881. **Borooah, Anundoram.** Practical English-Sanskrit Dictionary. Vol. 3. With a prefatory essay on the ancient geography of India. Calcutta. See especially §§ 134 and the following.
1883. **Müller, F. Max.** India: what can it teach us? London.
1883. **Pischel, R.** [Review of] Kausika's Zorn (Tschandakaučika). Ein indisches Drama von Kschemisvara. Zum ersten Male und metrisch übersetzt von Ludwig Fritze. Göttingische gelehrte Anzeigen. 1883, pages 1217-41.
1883. **Harīścandra.** Karpūr Mañjarī, saṭṭak (Yah nāṭak cūddha prākṛt bhāṣā meṁ Rājasekhara kabi kā banāyā huā hī . . .) Bānāras: Āryayantrālaya sambat 1939.
1883. **Jībānanda Vidyāsāgara.** Biddhashala bhanjika, a drama by Rajasekharakabi. Edited with a commentary. Calcutta. "Dvitiyasamskaraṇam."
1884. **Bhandarkar, R. G.** Report on the search for Sanskrit mss. in the Bombay Presidency during the year 1882-83. Bombay.

1884. **Peterson, Peter.** A second report of operations in search of Sanskrit mss. Journal of the Bombay Branch of the Royal Asiatic Society, no. xliv. Pages 59f, 63f.
1884. **Jīvānanda Vidyāsāgara.** Bālarāmāyaṇa nāma nāṭakam mahākavi ṛi Rājaçekhara viracitam . . . vyākhyayānvitam. Calcutta.
1885. **Cappeller, Carl.** Pracandapāṇḍava [or Bālabhārata] ein Drama des Rājaçekhara. Strassburg.
1886. **Apte, Vaman Shivram.** Rājaçekhara: his life and writings. Poona: "Arya-Bhushana" Press. Pages 54.
1886. **Bhāskar Rāmchandra Ārte.** The Viddhasālabhanjikā of Rājasekhara: with the commentary of Narayana Dixit . . . To which is added the Ritusamhāra of Kālidāsa with a close English translation and various readings by Keshava Rāoji Godbole. Poona.
1886. **Peterson, Peter, and Durgāprasāda.** The Subhāshitāvali of Vallabhadeva. Bombay Sanskrit Series, no. xxxi. Bombay.
1887. **Durgāprasāda and Kāśīnātha Pāṇḍuranga Paraba.** The Karpūramanjari (with the commentary of Vāsudeva) and the Bālabhārata of Rājaçekhara. Bombay. Kāvya-mālā. 4.
1887. **Fleet, John F.** The date of the poet Rājaçekhara. Indian Antiquary, xvi. 175-178.
1889. **Kielhorn, F.** Siyadoni stone inscription. Epigraphia Indica, i. 162-179.
1890. **Lévi, Sylvain.** Le théâtre Indien. Paris.
1890. **Vaman Shastri Islampurkar.** A lucky wife or Karpoomanjari. Composed from Prakṛita or Maharashtra dialect. Bombay: "Tattva-vivechaka" Press. Vāgvilāsa-ratnākara, ratna 1.

[This seems to be the most convenient place for the names of a few books (1. Dictionaries; 2. Grammars; 3. Texts; 4. Books on plants, minerals, etc.) to which I have made more or less frequent reference in the Notes to the Translation. The list includes only works whose titles have been abbreviated or about the precise edition of which there might be some doubt.—C. R. L.]

- BR.** = Sanskrit-Wörterbuch von Böhtlingk und Roth. St. Petersburg, 1855-75.
- OB.** = Sanskrit-Wörterbuch in kürzerer Fassung von Otto Böhtlingk. St. Petersburg, 1879-89.
- Molesworth** = Dictionary, Marāṭhi and English, by James T. Molesworth. 2d ed. Bombay, 1857.
- Hemachandra** = Hemak'andra's Abhidhānak'intāmaṇi, ein systematisch angeordnetes synonymisches Lexicon. Herausgegeben, übersetzt und mit Anmerkungen begleitet von Otto Böhtlingk und Charles Rieu. St. Petersburg, 1847.
- HD.** = The Des'ināmamālā of Hemachandra. Part I. Text and critical notes. By R. Pischel. Bombay, 1880. (See p. 117.)
- H.** = Hemachandra's Grammatik der Prakṛitsprachen, herausgegeben von R. Pischel. Halle, 1877-80. (See p. 117.)

2. *Rājaṣekhara's Life.*

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- Vararuchi** = The *Prākṛita-Prakāśa*, or the *Prākṛit Grammar* of Vararuchi. Edited and translated by E. B. Cowell. Hertford, 1854.
- Jacobi** = *Ausgewählte Erzählungen in Māhārāṣṭrī. Zur Einführung in das Studium des Prākṛit. Grammatik. Text. Wörterbuch.* Von Hermann Jacobi. Leipzig, 1886. Appended is a sketch of the *Çāurasenī*.
- Whitney** = *A Sanskrit Grammar.* By William D. Whitney. 2d ed. Leipzig, 1889.
- Çakuntalā** = *S'akuntalā . . .* by Kālidāsa. Edited by Monier Williams. 2d ed. Oxford, 1876. Cited on account of the annotations.
- Meghadūta** = *Meghadūta . . .* von Kālidāsa. Herausgegeben von A. F. Stenzler. Breslau, 1874.
- Kādambārī** = The *Kādambārī* of Bāṇa. Edited by Kācīnāth Pāṇḍurang Parab. Bombay, Nirṇaya Sāgara Press, 1890. The references are to page and line of the text; but may be found with equal facility in the translation of Miss C. M. Ridding, London, 1896.
- Harshacharita** = The *Harshacharita* of Bāṇa. Edited by K. P. Parab and Dh. P. Vaze. Bombay, Nirṇaya Sāgara Press, 1892. The text references (as before) will serve also for the translation of Cowell and Thomas, London, 1897.
- Parab, Subh.** = *Subhāshita-ratna-bhāṇḍāgāram*, or *Gems of Sanskrit Poetry.* Selected and arranged by K. P. Parab. 2d ed. Bombay, Nirṇaya Sāgara Press, 1886.
- Sprüche** = *Indische Sprüche.* Herausgegeben von O. Böhtlingk. 2d ed. St. Petersburg, 1870-73.
- Roxburgh** = *Flora Indica*, or *Descriptions of Indian Plants.* By William Roxburgh. Calcutta, 1874. Reprinted from Carey's ed. of 1832.
- Rājanighaṇṭu** = *Rājanighaṇṭu-sahito Dhanvantariya-nighaṇṭuḥ.* Poona, 1896. *Ānanda-ācrama Series*, no. 33.
- SR.** = *Saṁgīta-ratnākara.* Same Series, no. 35.
- Griffiths** = *The Paintings in the Buddhist Cave-Temples of Ajantā, Khandesh, India.* By John Griffiths. 2 vols., folio. London, 1896-97. The references to this work were added by me in the proofs. Hence their extreme brevity. It is to be hoped that some one with a good knowledge of the artificial poetry may make a careful study of these pictures.

2. *Rājaṣekhara's Life.*

Earlier Opinions as to Rājaṣekhara's Date. — The name of Rājaṣekhara has been known to Indian scholars ever since the beginning of our century. Extracts from two of his works were published by the late H. H. Wilson. That critic also tried to fix as his date the end of the eleventh or the beginning of the twelfth century A.D.

Aufrecht, in his treatise on the *Çārṅgadharapaddhati*, collected the different verses ascribed in that anthology to the name of Rājaṣekhara

and expressed himself (p. 77) to the effect that, in his opinion, the poet was the immediate predecessor of Jayadeva.

Anundoram Borooah is of opinion that the tradition according to which Rājaṣekhara is said to have been a contemporary of Ṣaṁkara should be trusted, and that, accordingly, "we can safely fix the seventh century as his probable date."

I pass by the opinion of F. Max Müller that Rājaṣekhara lived in the fourteenth century, as being founded on a confusion of our poet with a younger Rājaṣekhara who wrote the Prabandhakoṣa, about 1347 A.D. (see p. 196).

The different allusions made by the poet himself in his works were discussed by Pischel, who came to the conclusion that Rājaṣekhara must have lived at the end of the tenth or the beginning of the eleventh century.

Peterson and Durgāprasāda assure us that Rājaṣekhara's real date is the middle of the eighth century; which, according to them, is shown by the fact that Kṣīrasvāmin, who was the teacher of Jayasimha of Kashmir (A.D. 750), quotes a verse from the Viddhaṣālabhañjikā, and that the king Mahendrapāla, to whom Rājaṣekhara himself refers as being a pupil of his own, was reigning in 761 A.D.

Vaman Shivram Apte, in discussing these various views, comes to the conclusion that Rājaṣekhara lived between the end of the seventh and the middle of the tenth century, most probably about the end of the eighth, because he quotes Bhavabhūti and is himself quoted in the Daṣarūpa.

Durgāprasāda and Paraba place our poet between 884 and 959 A.D.

Rājaṣekhara's Relations to Mahendrapāla, and to the Latter's Son, Mahipāla. — Rājaṣekhara, in all his four extant plays, declares himself to be the spiritual teacher of a king Mahendrapāla or Nirbhayarāja. Cp. Viddh. i. 6 (ed. Ārte), Raghukulatilako Mahendrapālaḥ sakalalakānīlayaḥ sa yasya ṣiṣyaḥ; Karp. i. 5, Mahindavālassa ko a gurū; i. 9, Nibbhararāssa taha uvajjhāo; Bālar. i. 5, Nirbhayaguruḥ; Bālabh. i. 11, devo yasya Mahendrapālanrpatiḥ ṣiṣyo Raghugrāmaṇiḥ.

Aufrecht had declared Mahendrapāla and Nirbhaya to be one and the same person, and their identity was proved by Pischel, p. 1221. Nirbhaya, accordingly, is a *biruda* or ὄνομα πανηγυρικόν of Mahendrapāla. The mss. of the Karpūramañjarī are in favor of the form Nibbhara (only the Jaina mss. read Nibbhaya), and Nirbhaya may be a false Sanskrit translation of this name.

Mahendrapāla's son was Mahipāla, the paramount sovereign of

Āryāvarta, i.e., according to Bālar. vi. 52¹ (p. 170.6, ed. Govinda), the country to the north of the Narmadā. Cp. Bālabh. i. 7¹ (p. 2. 16, ed. Cappeller), tena (Mahīpāladevena) ca RaghuvamṇamuktāmaṇinĀryāvarta-mahārājādhirājena grīNirbhayanarendranandanenārādhitāḥ sabhāsadaḥ. Cp. C. Mabel Duff's Chronology of India, p. 296 and 82 ff.

Rājaçekhara lived about 900 A.D. — Now Fleet has shown that this Mahīpāla must be identified with the king Mahīpāla of the Asni inscription, dated Vikrama saṁvat 974=A.D. 917, and has thus proved that Rājaçekhara lived at the beginning of the tenth century A.D. As pointed out by Pischel and Fleet, the Bālabhārata was performed in Mahodaya, and Mahodaya is another name of Kānyakubja (Bālar. x. 87¹, 89^c=p. 306. 6, 15), with which town Mahendrapāla and Mahīpāla are connected in the Siyadoni inscription. See Kielhorn, p. 170 f. For Mahendrapāla we have the dates 903-4 and 907-8. Fleet was not aware of the fact that Mahendrapāla and Nirbhaya are one and the same, and thought that Mahendrapāla must be another son or a grandson of Nirbhayanarendra, whose real name, according to him, was Mahīṣapāla. But this form of the word is rather suspicious, and the published photograph of the Asni inscription is in favor of Mahindrapāla, as pointed out by Kielhorn, p. 171¹⁶. As for this form, see Bühler, Epigraphia Indica, i. 244.

Kielhorn's summing up of the names of the four sovereigns of Mahodaya or Kānyakubja or Kanauj, as presented to us by the Siyadoni inscription, together with their known dates, may here be repeated for the reader's convenience from Epigraphia Indica, i. 171 :

1. Bhoja, A.D. 862, 876, and 882.
2. Mahendrapāla or Nirbhayanarendra or Mahīṣapāla, A.D. 903 and 907; pupil of the poet Rājaçekhara.
3. His son Kṣitipāla or Mahīpāla or Herambapāla, A.D. 917; patron of Rājaçekhara.
4. His son Devapāla, A.D. 948.

Fleet, Indian Antiquary, xv. 105 ff., has edited an inscription from Dighwa-Dubauli, of the Mahārāja Mahendrapāla of Mahodaya, dated Harṣa saṁvat 155=A.D. 761-2. As shown by Fleet, xvi. 175 ff., this feudatory Mahārāja must be quite a different person from the pupil of Rājaçekhara, but may possibly have been one of his ancestors. Peterson and Durgāprasāda confounded both, and thus arrived at the false date mentioned above.

The historical facts being thus finally established, it is no longer necessary to comment upon other suggestions or conjectures respecting the

poet's date. Nor can any authority be attributed to the traditional account that Rājaṣekhara was a contemporary of Ṣaṃkarācārya. This opinion is founded on the Ṣaṃkaradigvijaya, a work which is, in every respect, very untrustworthy. The same must be said about the South Indian tradition according to which Rājaṣekhara was king of Malabar, his real name being Kulāṣekhara Perumāl. This king, according to the Keralotpatti or Keralaviṣeṣamāhātmya lived in 322 A.D. (!) See Apte, p. 13, note.

Rājaṣekhara's Personal History. A Yāyāvara Brahman, of the Ṣāiva Sect. — Rājaṣekhara gives more details about himself and his family than most Indian authors. According to Bālar. i. 6^b, 13^a; Viddh. i. 5², he belonged to a Yāyāvara family. Hall, p. 14, note, translates yāyāvara with 'maintainer of a sacrificial hearth'; and Nārāyaṇa Dikṣita, in his commentary on Viddh. i. 5², quotes Devala to show that yāyāvara means a kind of gr̥hastha: dvididho gr̥hastho yāyāvaraḥ ṣālīnaḥ ca, 'there are two kinds of gr̥hastha, the yāyāvara and the ṣālīna.' But probably yāyāvara is the name of the family. The Yāyāvaras were brahmans. Apte, p. 18, justly remarks that Rājaṣekhara must also be presumed to have been a brahman because he is said to be an incarnation of Bhavabhūti and because it is not becoming for a kṣatriya to be a guru or upādhyāya. On the other hand, Rājaṣekhara's wife, Avantisundarī, is called, at Karp. i. 11^a, "The crest-garland of the Chauhan family," and was accordingly a Rajput princess. [Conjectures about her name in Pischel's Prākṛit-grammatik, p. 39-40.]

Rājaṣekhara seems to have been a Ṣāiva. This, as pointed out by Apte, p. 19, is rendered probable by the introductory stanzas to his works. Thus two of the four introductory stanzas in the Karpūramañjarī are in praise of Ṣiva and Pārvatī, as are also Viddh. i. 3 and Bālabh. i. 1, 2; whereas, in the Bālarāmāyaṇa, the abstract deity "vāṇīnām gumpha" is extolled. But he cannot have been a bigot; for in the third āgṇvāsa of the Yaṣastilakacampū we are told that he, like many other poets, when occasion arose, did honor to the religion of the Jains. See Peterson, A second report, 1884, p. 45 f.

Rājaṣekhara's Place of Origin the Western Deccan. — Rājaṣekhara's family seems to originate from Mahārāṣṭra, that is (cp. Bālar. x. 73^{1a}, p. 302. 18 ff.), from Vidarbha and Kuntala. His great-grandfather, Akālajalada, is called, in the Bālar. i. 13¹, p. 9. 1, Mahārāṣṭracūḍāmaṇi, 'a crest-jewel of Mahārāṣṭra.' Nārāyaṇa Dikṣita, in the introduction to his commentary on the Viddhaṣālābhāñjikā, tells us that Rājaṣekhara in the Bālarāmāyaṇa declares himself to be from Mahārāṣṭra, and that he made use of the language of that country to a great extent. And in the

colophon to the Benares edition of the *Karpūramañjarī*, the poet is styled *Mahārāṣṭracūdāmaṇi* 'a crest-jewel of *Mahārāṣṭra*.' On the other hand, in the *Sūktimuktāvali*, *Rājaṣekhara's* ancestor, *Surānanda*, is called *Cedi-maṇḍalamāṇḍanam*, 'an ornament of the country of the Cedis.'

Apte has pointed out that our poet is especially acquainted with Southern customs and places and often alludes to Southern rivers, such as *Kāverī*, *Tāmraparnī*, *Narmadā*, etc. He knows "the black cheeks, the pure smile, and the teeth rubbed white with the rind of betel, of the *Draviḍa* women, the curling ringlets of *Karnatic* maidens, the pleasure-seeking propensities of *Lāṭa*," etc. See Apte, p. 20 f. In the *Āucityavīcāracarcā*, v. 27, a stanza by *Rājaṣekhara* is quoted which does not occur in any of his known works:

karṇāṭīdaṣaṇāṅkitāḥ ṣitamahārāṣṭrikāṭākṣāhataḥ
prāuḍhāndhrīstanapīḍitāḥ praṇayinibhrūbhāṅgavitrāsitaḥ |
lāṭibāhuviveṣṭitaḥ ca malayastritarjanitarjitāḥ
so 'yam saṁprati Rājaṣekhara-kavir Vārāṇasīm vāñchati ||

'Marked by the teeth of the *Karṇāṭa* maidens, hurt by the sharp glances of the *Mahārāṣṭra* women, pressed by the voluptuous breasts of the *Āndhrīs*, frightened by the frown of his beloved friend, embraced by the arms of the *Lāṭa* maidens, menaced by the fore-finger of the women from *Malaya*, the poet *Rājaṣekhara* nowadays is longing for *Benares*.' As the stanza is given by *Kṣemendra*, the *Rājaṣekhara* here mentioned is presumably no other than our poet. The countries that are named range from *Cambay* to *Comorin*, and justify little more than the conjecture that *Rājaṣekhara* was from the *Western Deccan*. And as we find him in the position of court-poet at *Kanauj*, far to the north, we must suppose that he, like *Bilhana*, left his native country to seek wealth and fame at foreign courts.

Rājaṣekhara at the Court of Kanauj. — *Rājaṣekhara* seems to have been very proud of his position as the guru of king *Mahendrapāla*, and he mentions this fact in all his plays. In the *Sūktimuktāvali* we find a stanza by a pupil (*antevāsin*) of *Rājaṣekhara*, beginning *āgaskāriṇi kaitābhapramathane*. It would of course be impossible to tell whether this *antevāsin* was the king *Mahendrapāla*.

The poet's connection with the court of *Kanauj* seems to have continued on into the reign of *Mahendrapāla's* son and successor, *Mahipāla*; for it was at the request of the latter that the *Bālābhārata* was represented. But we do not know how long *Rājaṣekhara* remained at *Mahipāla's* court.

Rājaṣekhara at the Court of Cedi. — *Rājaṣekhara* seems also to have had some connection with the *Cedi* princes. His name occurs in verse

85 of the Bilhari inscription of the rulers of Cedi, published by Kielhorn in the *Epigraphia Indica*, i. 251 ff. The verse runs:

suṣiṣṭabandhaghaṭanā vismitakavirājaṣekharaṣṭutya |
āstām iyaṁ ākalpaṁ kṛtiṣ ca kīrtiṣ ca pūrvvā ca ||

‘May this composition, the several parts of which are well-joined, and which would deserve praise even from the wonder-struck poet Rājaṣekhara, last to the end of the world, as well as the preceding eulogy.’ (Kielhorn.) The reference to our poet in a Cedi inscription gains somewhat in its significance from a stanza in the *Sūktimuktāvali*, which is attributed to the name of Rājaṣekhara, and which may perhaps be of interest in this connection:

nadinām Mekalasutā nṛpānām Raṇavigrahaḥ |
kavīnām ca Surānandaḥ Cedimaṇḍalamāṇḍanam ||

‘The Narmadā among rivers, Raṇavigraha among kings, and Surānanda among poets adorn the country of the Cedis.’ This verse seems to be written in praise of Raṇavigraha, and if that be the case, it cannot belong to the younger Rājaṣekhara. As shown by Fleet,¹ Raṇavigraha is a *biruda* of the Cedi prince Ṣaṁkaragaṇa, who lived about the middle of the tenth century. We may therefore, perhaps, conclude that Rājaṣekhara at some time of his life had connection with the Cedi court.

Rājaṣekhara's Ancestry.—Some details about Rājaṣekhara's ancestry are given in his works. His father was a high minister, mahāmantrin (Bālar. i. 72; Bālabh. i. 8¹⁸), Durduka (Bālar. i. 13¹), or Duhika (Viddh. i. 5²); and his mother's name was Ṣilavatī (Bālar. i. 13¹). Poetical skill appears to have been traditional in the family. In a well-known stanza, Bālar. i. 13, we read :

sa mūrto yatrāsīd guṇagaṇa ivākālalajaladaḥ
Surānandaḥ so 'pi ṣṛavaṇaputaṣṭapeyena vacasā |
na cānye gaṇyante Tarala-Kavirāja-prabhṛtayo
mahābhāgas tasmīn ayam ajani yāyāvarakule ||

‘This illustrious man (Rājaṣekhara) was born in the Yāyāvara family; to which belonged Akālalajalada, like a host of virtues incarnate; and Surānanda, whose words are worthy of being drunk in by the ears; not to speak of others, such as Tarala and Kavirāja.’ See Aufrecht, p. 77. Pischel, p. 1223, gives a slightly different translation, and remarks that the verse does not prove that Tarala and Kavirāja belonged to Rājaṣekhara's family.

¹ The dynasties of the Kanarese districts of the Bombay Presidency from the earliest historical times to the Musalman conquest of

A.D. 1318. Gazetteer of the Bombay Presidency. Vol. i., Part ii., Bombay 1896, p. 414.

But in a stanza, given by Peterson in his Second Report, p. 59, and probably written by the younger Rājaṣekhara, it is expressly stated that Tarala was a yāyāvara.

Akālajalada was the great-grandfather of Rājaṣekhara : see Bālar. i. 13¹; Viddh. i. 5⁸; Aufrecht, p. 4. Stanza 777 of Ārṇadhara's Paddhati is attributed to Akālajalada; and as his name is ingeniously woven into the stanza, with a double or hidden meaning (see Aufrecht, p. 4), we can hardly doubt the correctness of the attribution. The Subhāṣitāvali contains the same stanza, as no. 843; and here it is attributed to a "Southern," dākṣiṇātya.¹ But whether this Southern poet, Akālajalada, the author of the stanza, is identical with the ancestor of Rājaṣekhara is not yet proved. According to a stanza ascribed to Rājaṣekhara in the Sūktimuktāvali, the dramatist Kādambarīrāma plagiarized from Akālajalada and thereby achieved fame as an excellent writer. See Peterson's introduction to the Subhāṣitāvali, p. 102.

Surānanda must also have been a poet, as may be inferred from the epithets given to him by Rājaṣekhara, in the Raṇavighraha stanza (above, p. 182), and as is directly stated in the stanza just quoted (p. 182).

Tarala's name occurs in a stanza which, in the Sūktimuktāvali and the Harihārāvali, is given under Rājaṣekhara's name :

Yāyāvarakulaçreṇer hārayaṣṭeç ca maṇḍanam |
suvarṇabandharuciras Taralas taralo yathā ||

'As the central gem, brilliant with golden setting, adorns the necklace, thus Tarala, illustrious on account of his Suvarṇabandha, adorns the Yāyāvara family.' Suvarṇabandha, with its double meaning, seems to contain an allusion to some work of Tarala.

As for Kavirāja, this must mean a different person from the author of the Rāghavapāṇḍaviya, if indeed the word is here used as a proper name. It is, of course, often merely a honorific title, and is applied to various poets. Thus Rājaṣekhara himself, according to Karp. i. 9^a, was successively called bālakavi and kavirāja; and, at Viddh. i. 5², he calls himself Kavirājaṣekhara — cp. Bilhari inscription, p. 182. See Pischel, Die Hofdichter, p. 37.

¹The Padyāvali contains a stanza (or see Pischel, Die Hofdichter des Lakṣmaṇasena, Göttingen, 1893, p. 10. more) ascribed to a poet "of the Deccan":

3. Rājaṣekhara's Extant Writings.

Four plays are extant which are ascribed to Rājaṣekhara. Their names are as follows :

1. Karpūra-mañjarī.
2. Viddha-ṣālabhañjikā, or 'The Statue.'
3. Bāla-rāmāyaṇa.
4. Bāla-bhārata or Pracāṇḍa-pāṇḍava.

Karpūra-mañjarī [= Camphor-cluster]. — This is, in my opinion, the oldest of our poet's plays : see below. It is called a *Ṣaṭṭaka*. This word is said, at i. 6, to mean a kind of *Nāṭikā* where the *praveṣakas* and *viṣkambhakas* are wanting. The *Sāhityadarpaṇa* (no. 542) adds that it is written entirely in *Prākṛit* ; that the "marvellous flavor" (*adbhuta rasa*) prevails in it ; that its acts are named *javanikā* ; and that it, in other particulars, is like the *Nāṭikā* ; further (no. 429), that the title of a *Ṣaṭṭaka*, as well as that of a *Nāṭikā*, is to be taken from the name of the heroine. And the *Karpūramañjarī* and the *Ratnāvalī* are cited as titles exemplifying the rule.

The *Karpūramañjarī* contains four acts called *javanikāntara*. It tells us how the king *Caṇḍapāla* marries *Karpūramañjarī*, the daughter of the *Kuntala* king, and thus becomes a paramount sovereign. The jealousy of the queen, and the machinations that bring the king and the heroine together, form the plot of the play. The *adbhuta rasa* is represented by the sorcerer *Bhāiravānanda* and his tricks. See Apte, p. 22 f.; Lévi, p. 249 f.

That the *Karpūramañjarī* is the oldest of Rājaṣekhara's known plays I am inclined to infer from the circumstance that it was not, like the other plays, acted at the request of the king, but by the wish of the poet's wife *Avantisundarī*.

The *Karpūramañjarī* was edited for the first time by *Vāmanācārya* in *The Pandit*, 1866-72. Then follows the edition by *Durgāprasāda* and *Paraba*, 1887.

I have seen two paraphrases of the *Karpūramañjarī* in modern vernaculars. The first is a *Hindī* translation by the well-known poet *Hari-gandra* (cp. *Grierson*, *The modern vernacular literature of Hindustan*, Calcutta, 1889, no. 581), and was printed in the year 1883. The other is a *Marāṭhī* translation, Bombay, 1890. See the chronological list under 1883 and 1890.

Of the existing commentaries, the best known is that of *Vāsudeva*,

which Durgāprasāda and Paraba have subjoined in their edition. It is hardly more than a Sanskrit paraphrase, and is of relatively small value. Much better is the South Indian commentary of Kṛṣṇasūnu. Pītāmbara's Jalpatiratnamañjarī is also of some use. The commentary of Dharmadāsa is known to me by name only. It is quoted by Durgāprasāda and Paraba in their edition of the play. For further information, see the critical account of the mss., p. xxiii ff.

Viddha-çālabhañjikā.—The next production of our poet seems to have been the Viddha-çālabhañjikā or The Statue. This is a Nāṭikā in four acts, and the author seems, in several points, to have imitated the Ratnāvalī. In one passage (iv. 1⁹ = p. 113. 12 ff. in the edition of Ārte) the plays of Çrīhara are perhaps directly alluded to. The plot is quite similar to that of the Karpūramañjarī. The King Candravarman of Lāṭa has no son. He therefore tries to pass off as a boy his only daughter Mṛgānkāvalī, and sends her under the name of Mṛgānkavarman to the Queen of King Vidyādharamalla.

In the first act, Vidyādharamalla tells the Vidūṣaka that he has, in a dream, seen a beautiful girl; but that, as he tried to catch her, she escaped, leaving her necklace. This was, as we learn in the third act, no dream, but an actual fact brought about by the contrivings of the King's minister, who knew who the disguised "boy" in the Queen's apartment was. An attendant persuades "the boy" to enter the King's sleeping-room, telling her that she would there meet the god of love. A seer had already foretold that whoever should take Mṛgānkāvalī to wife would become a universal emperor. And on this account the minister desired to bring it about that his royal master and Mṛgānkāvalī should fall in love with each other. Afterwards, the King sees in the garden some maidens amusing themselves at swinging, and among them recognizes the face he saw in his dream. He is now thoroughly enamored. In a pleasure house he beholds a picture and a statue of Mṛgānkāvalī, and puts the necklace on the statue. At last he gets a glance of the girl herself, but she immediately disappears.

In the second act, after some irrelevant incidents, the King again beholds his beloved, and learns that she is, in her turn, enamored of him.

In the third act, after a long dialogue, and a trick played by the Vidūṣaka upon the Queen's confidante Mekhalā, we find the King and the Heroine together in the garden. But their meeting is brought to a sudden end by the announcement of the approach of the Queen.

In the fourth act, the Vidūṣaka and his wife appear on the stage, the latter, asleep. In her sleep, she discloses the fact that the Queen is

intending to make the King marry Mṛgāṅkavarman in the disguise of a woman, in order to get her revenge for the trick played upon Mekhalā. Further on, the wedding takes place; and now a messenger comes from Candravarman to announce that his master has got a son, and that the supposed Mṛgāṅkavarman is in fact the daughter of Candravarman.

A good résumé of the play is given by Wilson, ii. 354-60. See also Apte, p. 24; Lévi, p. 245. Apte passes judgment on the literary merit of the play at p. 28.¹

The play was represented at the request of ṛṇiyuvarājadeva (i. 54), that is, according to Wilson, the heir-apparent, probably at his installation in the joint administration of the government. The heir-apparent must be Mahīpāla. But, as shown above (p. 181), there is some evidence that Rājasekhara was connected with the Cedi princes. It is therefore possible that Yuvarājadeva may be one of the Cedi princes, either Keyūra-varṣa Yuvarājadeva I., who reigned about the middle of the tenth century, or Yuvarājadeva II., who was a contemporary of king Vākpati of Mālava. See Kielhorn, *Epigraphia Indica*, ii. 304; and cp. C. Mabel Duff, *Chronology of India*, p. 293.

The *Viddhaṣālabhañjikā* was edited by Vāmanācārya (1866-71), Jīvānanda Vidyāsāgara (1873 and 1883), and Bhāskar Rāmchandra Ārte (1886). Ārte has subjoined the commentary of Nārāyaṇa Dīkṣita, the son of Raṅganātha Dīkṣita and a pupil of Dāmodara. Nārāyaṇa was a native of Mahārāṣṭra; according to Aufrecht, he lived in the eighteenth century.

Bāla-rāmāyaṇa.—This is a Nāṭaka in ten acts. Of all Indian dramas it is probably the greatest in bulk. The prologue alone, as Apte observes, is as long as an act, and each act has the bulk of a Nāṭikā like the *Ratnāvalī*. The number of stanzas is 741. It is hard to see how so lengthy a play could well have been brought out upon the stage. And the author himself seems to have felt this difficulty; for he says (at i. 12): “If some wise critic should find it to be a fault of this Bālarāmāyaṇa that it is too long, that acute critic should be asked whether or not some virtue is to be found in the *diction*. And if this be the case, well then, let him *read* and enjoy my six compositions.” It is here of no importance whether the prologue is a later addition to the play, as is made probable by Pischel, p. 1227. On the other hand, we may conclude from the words of i. 1² that the play was really represented at the request of the king Mahendrapāla.

¹[Without unfairness to Rājasekhara, non-Sanskritists can hardly accept Apte's strictures until some one has made a sympathetic translation and interpretation of the

piece. Such a treatment is in prospect from the pen of Mr. Montgomery Schuyler, Jr., a pupil of my friend, Professor Jackson of Columbia University.—C. R. L.]

The Bālarāmāyaṇa relates the whole history of Rāma from Sītā's svayamvara to the slaying of Rāvaṇa and the return to Ayodhyā after Sītā had passed through the ordeal of fire. Rāvaṇa is from the very beginning represented as the jealous rival of Rāma and as taking a part in the svayamvara; and his love and longing play a much more prominent rôle than his ferocity and cruelty. The banishment of Rāma is, in the Bālarāmāyaṇa, brought about by Ġurpaṇakhā and other demons under the disguise of Daṣaratha and Kāikeyī.

A full analysis of the play is hardly called for. It would involve a repetition of well-known incidents. The reader may consult Lévi, p. 272 ff.; Apte, p. 31 ff.; and Baumgartner, *Das Rāmāyaṇa und die Rāma-literatur der Inder*, Freiburg im Breisgau, 1894, p. 126.

As for his sources, the poet seems to give some hints concerning them in the stanza at Bālar. i. 16 and Bālabh. i. 12, which is ascribed to Dāivajña :

babhūva Vālmikabhavaḥ purā kavī
tataḥ prapade bhuvi Bhartṛmeṇṭhaṁ |
sthitāḥ punar yo Bhavabhūtirekhayā
sa vartate saṁprati Rājaṣekharaḥ ||

‘He who in former days was the poet sprung from the ant-hill (Vālmiki) and subsequently assumed on earth the form of Bhartṛmeṇṭha and who again appeared in the person of Bhavabhūti, the same is now Rājaṣekhara.’

That our poet is largely indebted to the works of Vālmiki and Bhavabhūti is clearly shown by Apte. For the most part he drew upon the Rāmāyaṇa of Vālmiki; and where he deviated, “he clearly imitated Bhavabhūti; and there are unmistakable signs that he had the Mahāvīra-charita before him at the time of writing this play [cp. e.g. Bālar. x. 65 and Mahāv. i. 55]. . . . In the sixth act, he follows Bhavabhūti in exculpating Daṣaratha's wife. . . . The scene of Lanka and Alaka is a clear imitation of Bhavabhūti etc.” See Apte, p. 37, 38. Lévi (p. 292 f.) speaks of Rājaṣekhara's relation to Bhavabhūti, and shows (Appendice, p. 37) that the former occasionally imitated Kālidāsa.

Bhartṛmeṇṭha is less known. Cp. Peterson and Durgāprasāda, Introduction, p. 92; Bühler, Detailed report of a tour in search of Sanskrit mss., Bombay, 1877, p. 42; Aufrecht, ZDMG. 36. 368; Lévi, p. 183. Bhartṛmeṇṭha seems also to be called Hastipaka, which word is equivalent to Meṇṭha. His kāvya, Hayagrīvavadha, is known from the Rājatarāṅgiṇī and from quotations. Now I think that Lévi was right in inferring from the verse before us that Bhartṛmeṇṭha has, in some way or other, treated the history of Rāma. But I cannot deem Lévi's supposition (Appendice, p. 47), that the work in which Bhartṛmeṇṭha did so may

be the Bhaṭṭikāvya, to be a probable one. The same opinion that Lévi held, had been previously expressed by Borooah, p. 20.

Burnell's opinion of the Bālarāmāyaṇa is that "it has nothing remarkable about it but its prosy length." See Classified Index, p. 169. But it must be admitted that there are several passages of great lyrical beauty in it, and that the poet's mastery of the several languages is better shown in the Bālarāmāyaṇa than in any other of his plays.

The Bālarāmāyaṇa was edited by Govinda Deva, Benares, 1869, and by Jivānanda, Calcutta, 1884. No complete commentary is known to exist.

Bāla-bhārata. — Rājaṣekhara's last work is the Bāla-bhārata, or, as it is sometimes called, the Pracāṇḍa-pāṇḍava. Both names are used in the play itself: see i. 8^b and ⁴. It is a Nāṭaka (see text, i. 8); and as such, it ought to contain at least five acts. In fact, however, it has only two. It seems accordingly to be incomplete, and was very likely "projected on the same plan as the Bāla-rāmāyaṇa" (Apte, p. 39).

As the poet himself tells us, the Bāla-bhārata is founded on the Mahā-bhārata. See i. 4, where Rājaṣekhara implores Vyāsa to grant him the help of his muse. The play has three stanzas taken directly from the Mahā-bhārata. These are: i. 18 = MBh. i. 62. 53 (= 2333); ii. 5 = MBh. i. 1. 111 (= 109) or v. 29. 53 (= 861); and ii. 6 = i. 1. 110 (= 108) or v. 29. 52 (= 860).

In the first act, the svayaṃvara of Drāupadī is described. In the second act we learn how Yudhiṣṭhira lost everything in gambling; how Duḥśāsana dragged Drāupadī by the hair of the head; and how at last the Pāṇḍavas depart to the forest.

For an account of the contents, see Apte, p. 40–41. See also Wilson, ii. 361. "The story is not very interestingly told; . . . but the verses are smooth and flowing," says Apte.

The play was represented at Mahodaya (Kanauj) before Mahīpāla, then paramount sovereign over Āryāvarta, and it appears to have been the last work of our poet.

The Bāla-bhārata was edited by Cappeller, Strassburg, 1885. See A. Weber's notice of the edition in Indische Studien, xviii. 481–3. It was also edited by Durgāprasād and Parab, Bombay, 1887, in the Kāvya-mālā. In this latter edition, after stanza i. 32, only the chāyā of the Prākṛit passages is given.

4. Lost Works and the Anthologies.

A Tradition of More than Four Works. — Rājaṣekhara speaks of "our six works" at Bālar. i. 12, as we saw, p. 186. Four of these have been dis-

cussed. Of the other two we have at present no knowledge. If we may trust the statement made at Karp. i. 9, that the poet had already achieved eminence when he wrote the Karpūramañjarī, it may be that these other two works preceded the Karpūramañjarī and were his earliest productions. And it is of course possible that they are still extant under some other author-name (such, for instance, as Candra-cūḍa), equivalent in meaning to "Rājaṣekhara," but quite unlike it in form.

Fragments in the Anthologies. — The Anthologies give a considerable number of stanzas which they ascribe to Rājaṣekhara. It may be that some of these are taken from "these other two works." And it is worth while to assemble them here, either as a help for future students in the identification of the two works, if they are still extant; or else as fragments, if they are lost.

My collections are made from two anthologies: the Paddhati of Ārṇadhara, and the Subhāṣitāvalī of Vallabhadeva. It is convenient to have their dates given here. Ārṇadhara's work was written about 1363 A.D. (Grierson, *Modern Vernacular Literature of Hindustan*, p. 6). Vallabhadeva flourished probably between 1400 and 1450 A.D. (Bühler, *Kunstpoesie*, p. 71). I give first the twenty-five pratikas of the twenty-four stanzas which I have identified as parts of Rājaṣekhara's four known plays; and then those of the ten stanzas which I have not been able to trace in Rājaṣekhara's writings.

The few stanzas from Vallabhadeva's collection are marked "Val."; the rest are from Ārṇadhara's. In order to avoid "overrunning" of lines, I abbreviate Viddh. by V.; Bāla-r. by R.; Bāla-bh. by Bh.; and Karp. by K.

Anthology-stanzas (24) identified in Rājaṣekhara's Writings. — We will first examine the stanzas given by the Anthologies with or without explicit statement of authorship, and traceable to the writings of our poet.

The following eleven are ascribed by the Anthologist to Rājaṣekhara, either expressly by name, or else by reference to one of his plays, and are found in his writings:

- 3659. taramgaya dr̥ṣo. = V. iii. 27; R. iii. 25; Bh. i. 31.
- 3750. nirvyājā dayite. = R. iv. 44.
- 3757. abhyutthānam upāgate. = R. iv. 43.
- 3837. dhatte pañkajinītale. = V. i. 43.
- 3928. vaktraṣṭijita-. = V. ii. 11.
- 3936. vahneḥ çaktir. = R. v. 35.

- Val. 322. udanvacchinnā. = R. i. 8. See Bhartṛhari, and below, p. 190.
 Val. 1411. dāhombhaḥ. = V. ii. 21. Cp. K. ii. 29.
 Val. 2223. bhindānaḥ sundarīnām. = V. i. 12. See below.
 Val. 2281 = Val. 3446. lokottaram caritam. = R. ii. 51.
 Val. 2282. = pṛthvi sthīrā bhava. = R. i. 48.

The following eleven, accredited by the anthologist, Ćārṅgadhara, to "Somebody" (*Kasyacit*, or the like), that is, given as anonymous verses, are found in Rājaṣekhara's writings :

1099. yasya vajramaṇer bhede. = R. iii. 66.
 3077. kulagurur abalānām. "kasyāpi." = V. i. 1.
 3282. padbhyām muktās. = Bh. i. 28.
 3373. tad vaktram yadi. = V. i. 14 ; R. ii. 17.
 3516. upaprākārāgram. = V. i. 31.
 3591. sāirandhrikarakṛṣṭa-. = V. ii. 23.
 3719. vrajaty aparavāridhim. = V. iv. 1.
 [3722. (= Val. 2223, above.) bhindāno māninīnām. = V. i. 12.]
 3816. ye dolākelikārāḥ. = V. i. 27 ; cp. R. x. 55.
 3912. celāñcalena. = V. ii. 9.
 3929. amandamaṇi-. = V. ii. 6.

The stanza *dr̥ṣā dagdham* is given as an anonymous one by Vallabhadeva, no. 1309 ; while Ćārṅgadhara (no. 3078) ascribes it to Kṣemendra (about 1037 A.D. !). As a matter of fact, it is found more than a century earlier, at Viddh. i. 2. (See also Sprüche.)

Three of Rājaṣekhara's stanzas occur in one recension or another of the Ćatakas of Bhartṛhari (about 650 A.D.?). Did our dramatist take them from his predecessor? or were they taken from Rājaṣekhara by some later redactor of the Ćatakas and added thereto (as was the case with Kālidāsa's *anāghrātam puṣpam*)? Apte discusses the question at p. 52 and deems the latter alternative the more likely. Vallabhadeva ascribes the first to Rājaṣekhara, see above. For detailed references, see Sprüche, where all three are given. The stanzas are :

- Bālar. i. 8, udanvacchinnā bhūḥ (see above) ;
 Bālar. iii. 17, sthitiḥ puṇye 'raṇye ;
 Bālar. vii. 40, vahati bhuvanaḡreṇim.

Anthology-Stanzas (10), "of Rājaṣekhara," not yet traced.—There remain a few stanzas which the anthologies ascribe to Rājaṣekhara, but which have not yet been traced by me to any of his known works. They are :

85. taṁ vande padmasadmānam.
 251. nūnam dugdhābdhi-. (See Indische Sprüche, 3806.)

3423. āhāre viratiḥ. (Sprüche, 1079.) = Val. 3485, as anonymous.
 3926. cañcalolāñcalāni.
 Val. 2563. indor lakṣma.
 Val. 3046. dātur vāridharasya.
 174. trayo 'gnayas trayo vedāḥ.
 188. Bhāso Rāmila-Somilāu.
 189. aho prabhāvo vāgdevyāḥ.
 190. Sarasvatīpavitṛāṇām.

The first of these ten looks like the introductory stanza of some lost work. The Rājaṣekhara to whom the last four are ascribed is, I opine, the younger Rājaṣekhara, of later date than our dramatist (see p. 196).

5. Rājaṣekhara and the Prākṛit Literature.

The Literary Prākṛits and the Real Vernaculars. — Rājaṣekhara's writings would probably be of less importance to us if we were better informed about the history of Prākṛit literature. But on this subject our knowledge is exceedingly limited. The word Prākṛit itself has different meanings. Thus in modern Indian books, we find it used in the sense of vernacular; but its general use is to designate the literary dialects described by the Prākṛit grammarians. These dialects were not real vernaculars, and are clearly distinguished from them by native writers, the literary dialects being called Prākṛits, while the spoken vernaculars are called Apabhraṅgas or Deçibhāṣās.

The Prākṛits are, of course, developed from Apabhraṅgas, and the first beginnings of Prākṛit literature must therefore be traced back to the old literature in the vernaculars; but this task still lies beyond the reach of our abilities. From a comparative analysis of the ancient literary remains of India, it must be concluded that, from the earliest times, there were many stanzas current among the people, relating old legends and traditional tales, and that many of those stanzas were current in the old vernaculars. Most of them are probably incorporated in the great Indian epics, and our principal knowledge of them must be derived from those sources. Such stanzas are alluded to and quoted as early as in the time of the Brāhmaṇas; and several Vedic hymns must be reckoned to that branch of literature. But this question is connected with the history of Indian literature in general and cannot be discussed here. Our present inquiries must be restricted to the poetical literature in Prākṛit proper, and I must therefore leave out of account the large Pāli literature, which has a history of its own, and also the literature of the Jainas, though this

sect has exerted the preponderating influence upon the development of Prākṛit literature in general. Thus most of the authors who have written on Prākṛit grammar and lexicography are Jainas. And the circumstance that the Jainas chose the Māhārāṣṭrī for their literary compositions, contributed greatly to the development of that language for literary uses.

On the other hand, the Jainas cannot be supposed to have written in a language not before used in literature, and modern inquiries point to the conclusion that a large poetical literature existed in Prākṛit, though only a small portion of it has come down to us. The reason for this fact is not very hard to find. The golden age of Prākṛit literature falls in the time before the Sanskrit literature had reached its classical perfection. The great gap in the history of that literature, between the end of the epic period and the epoch which Max Müller called the renaissance of Sanskrit literature, has proved to be partly an illusion, and we now know that Sanskrit literature dates much farther back than was formerly supposed. But its fuller development at the hands of the great mediæval poets of India absorbed all the interest of the educated classes, and to this day the systematic searches for mss. in India have often had Sanskrit literature chiefly in view.

Early Prākṛit Lyrics. — The oldest poetry of India is contained in the Vedic hymns and belongs to the religious branch of lyrics. In later times, we find this branch of literature represented by the poems of the different Indian sects, the religious gāthas, the stotras, and stutis. A good deal of this literature is written in Prākṛit, but must be treated in connection with the religious history of India, especially that of the Jains. It is in the secular lyrics that the Indian literature has reached its highest perfection. This literature has not produced many complete works, but is generally contained in numerous detached verses, each giving a little genre-picture of Indian life. Most of these verses are erotic, and are generally admired by the critics.

Hāla's "Seven Centuries." — Such verses were, in early times, collected into anthologies, often called gāthas or centuries. The most ancient extant anthology that we know is the Sattasaī or the "Seven Centuries" of Hāla. This work is entirely written in Māhārāṣṭrī Prākṛit, and we have no knowledge of the existence of any work, of that kind and of equal age, written in Sanskrit. Hāla is another name of Sātavāhana, a name which often occurs in the Andhrabhritya dynasty. Hāla was probably not himself the compiler of the Sattasaī, but only the compiler's

patron. The time of his life cannot be fixed with certainty, but he probably belongs to the first centuries of our era, and he must have lived a long time before Bāṇa, who, in his *Harṣacarita*, Introduction, verse 13, praises the *Sattasaī*. In Hāla's anthology, the author's name is quoted after many of the verses, and from this fact we may conclude that Prākṛit lyrics have a history which goes back to a time long before Hāla. Unfortunately we do not know anything but the names of some of these poets. Nor are we much better informed as to the later development of this branch of Prākṛit literature.

Jayavallabha's Vajjālagga.—Bhaṇḍarkar, Report for 1883-84, p. 17, notices a second anthology, the *Vajjālagga*, composed by the Çvetāmbara Jain, Jayavallabha. I cannot, from the materials at my disposal, fix his time; but the commentary of Ratnadeva is dated in the year 1393, which must, according to Bhaṇḍarkar, be of the Vikrama era, and the same scholar has found verses from the *Gauḍavaho* in the collection. The name *Vajjālagga* is derived from the systematic arrangement in *vrajyās* or chapters, each treating a different subject. There are 48 such chapters, which are enumerated in 5 *gāthās*. The total number of verses is 704; and, judging by the specimen given by Bhaṇḍarkar, the *Vajjālagga* must be much like to the *Sattasaī*. For the form of the title, cp. Bhaṇḍarkar, l.c., p. 324, comm. on stanza 4; and HD. 7. 17. The language is the *Māhārāṣṭrī*.

I am not aware of the existence of other poetical anthologies in Prākṛit.

Ānandavardhana's Visamabāṇalīlā.—Ānandavardhana, who, according to the *Rājatarāṅginī*, v. 34, obtained fame under the king Avanti-varman of Kashmir (855-84), wrote a Prākṛit poem, the *Visamabāṇalīlā*. We know this work from quotations in the author's rhetorical work, the *Dhvanyāloka*. These quotations seem to show that the *Visamabāṇalīlā* was also an anthology, probably written for the use of poets (*kavivyutpattaye*, *Dhvanyāloka*, iv. 7).

Ānandavardhana quotes verses in *Apabhraṅga* and may have composed his anthology also in *Apabhraṅga*. The quotations by Hemacandra must be taken from some such work, but we do not know anything more about it, and the *Apabhraṅga* literature lies outside of our subject. Nor can I here dwell on works such as the *Ṛṣabhapañcāṅkikā* of Dhanapāla (tenth century), because it belongs to the religious literature of the Jains.

Guṇāḍhya's Brhatkathā.—The lyrical Prākṛit literature is, for the most part, written in *Māhārāṣṭrī*. But the first name which occurs in the poetical Prākṛit literature, is connected with another dialect, the *Pāiçācī*.

The poet Guṇāḍhya is said to have written his Bṛhatkathā in that language. Guṇāḍhya is commonly supposed to have lived in the first centuries of our era. See Bühler, Report, p. 47. The Bṛhatkathā was not an original work of Guṇāḍhya, but a compilation of folk-tales then current, such as the Pañcatantra and the Vetālapañcaviṇṇati, which collections are, to this day, widely spread in the modern vernaculars of India. The work itself has not been found, but we know it pretty well from the two translations, one by Kṣemendra, the Bṛhatkathāmañjarī, and the other by Somadeva, the Kathāsaritsāgara. According to the testimony of those authors and of Daṇḍin, it was written in the Pāiṣācī language. This dialect is described by Hemacandra in his Prākṛit grammar, iv. 303 ff., and it is probable that Hemacandra made actual use of a copy of the Bṛhatkathā. See Pischel, De Grammaticis Prācriticis, Vratislaviae, 1874, p. 33. Bühler, also, when in India, was told that manuscripts of the work were still extant.

The Pāiṣācī seems to be more closely connected with the really spoken vernaculars of ancient India than is any other literary Prākṛit. And that branch of literature which is represented by the Bṛhatkathā must always have been popular. In some of the Sanskrit collections of folk-tales we also find verses in the old vernaculars, the Apabhraṅṣas. But the history of this literature is too closely connected with the general literary and linguistic history of India to be dealt with here, and we shall only state the fact that the earliest collection of folk-tales of which we have certain knowledge was written in Prākṛit.

In the Mahākāvya, on the other hand, the priority must unquestionably be assigned to the Sanskrit literature. Aside from the Rāmāyaṇa, no Prākṛit kāvya can claim an antiquity equal to that of the Buddhacarita of Aṣvaghoṣa.

Prākṛit Kāvya. Rāvaṇa-vaha.—The oldest Prākṛit kāvya is the Setubandha. This poem, whose Prākṛit name is Rāvaṇavaha or Dahamuhavaha, contains in 15 Sargas the story of Rāma, from the starting of the monkey army to the slaying of Rāvaṇa. It was formerly ascribed to Kālidāsa; so by the commentator Rāmadāsa, who lived under the emperor Akbar. And also in the colophons the name of Kālidāsa occurs. But tradition generally ascribes the poem to Pravarasena. Thus Bāṇa does, in the Harṣacarita, Introduction, verse 14, and Kṣemendra, in the Aucityavicāracarcā, verse 16. According to Rāvaṇavaha, i. 9, the work seems to have been completed at the request of a king by some poet. Pravarasena was therefore probably a king. We know four kings by that name. As the Rāvaṇavaha is mentioned by Daṇḍin and Bāṇa, it cannot be later than

the sixth century. Tradition seems to point to one of the two Kashmirian kings of that name. The poem was perhaps written on the occasion of the building of a great bridge over the Vitastā or Jehlam by Pravarasena II. See *Rājatarāṅgiṇī*, iii. 354. This king is now commonly placed in the sixth century after Christ.

It is likely that Pravarasena was not himself the author, but that the work was merely dedicated to him. We cannot ascertain who the real author was. But it is not probable that we have to do with a work by Kālidāsa. The excessive use of compounds is not in accord with Kālidāsa's style; and it would be difficult to understand why Bāṇa and Kṣemendra did not ascribe the work to Kālidāsa, if it were really written by him.

Bappai-rāa's Gauḍa-vaha. — Another Prākṛit kāvya is the Gauḍavaha of Bappai-rāa, written about 750 A.D. and in celebration of the poet's patron, king Yaçovarman of Kanauj. This poem seems to have come down to us in mutilated form. The different parts of it are very loosely connected, and the theme itself, the slaying of the Gauḍa king, is hardly more than vaguely alluded to. The king Yaçovarman was subjugated by the king Lalitāditya of Kashmir (about 726 A.D.), and Bappairāa therefore was a contemporary of Bhavabhūti. See *Rājatarāṅgiṇī*, iv. 144. His Sanskrit name is Vākpatirājā, probably a translation of the Prākṛit name.

Ānandavardhana, in his *Dhvanyāloka*, quotes verses from a third Prākṛit kāvya, the *Harivijaya* of Sarvasena, which work is not otherwise known.

Rājasekhara is not known to have written other works than dramas.

Prākṛit Drama: Saṭṭakas. — The Indian drama seems to have its root partly in Sanskrit, partly in Prākṛit literature. The one play which is written in Prākṛit exclusively is the *Karpūramañjarī*. But we are, I think, right in concluding from the definition of the word *saṭṭaka*, given in the work itself, that the *Karpūramañjarī* was not the first composition of its kind. And the word *saṭṭaka* occurs, in the form *sāḍaka*, as early as on the *Bharhut stūpa*. The quotation from Tagore, given by Lévi, ii. 5, may help us to understand the origin of the *saṭṭaka*. In most characteristics it agrees with the *Nāṭikā*, but was perhaps classed separately, not only because it was written entirely in Prākṛit, but also because a distinct kind of dancing was used in it.

Karpūra-mañjarī the only Saṭṭaka Extant. — At all events, Rājasekhara's work is the only extant pure Prākṛit drama; and his chief importance in the history of Prākṛit literature lies in the fact that he has

given to us a unique specimen of a kind of literature which has perhaps a history of its own.

This Play Important for the History of the Drama.—The Karpūramañjarī is also of importance for the history of the Indian drama in general. To judge from some indications in the rhetorical literature, we must suppose that, in early times, a sthāpaka (as well as the sūtradhāra) had something to do with the arrangement of the play. But in most of the known plays, the sthāpaka has disappeared. In his recension of Lévi's book, *Le théâtre Indien*, in the *Göttingische Gelehrte Anzeigen*, 1891, p. 361, Pischel has suggested that this fact is owing to a reformation by Bhāsa (cp. Pischel, *ibidem*, 1883, p. 1234).

In the Karpūramañjarī we still find the sthāpaka in action. Most of the mss., it is true, have substituted the more usual word sūtradhāra for sthāpaka, where the latter occurs; but it clearly appears from the whole arrangement of the introduction that this proceeding is false. In i. 12³, we learn that the "ajjo" is busy with his wife in the tiring-room. There is no question that the word ajja or ārya in this passage means the sūtradhāra. It therefore follows that the sūtradhāra was not on the stage between the end of the nāndī and that of the prastāvanā. We must accordingly conclude that those manuscripts are right which represent a sthāpaka as coming on the stage immediately after the nāndī.

It may also be noted here that this same passage, i. 12³, clearly shows that the female rôles were sometimes played by female actors.

The nāndī itself is of interest in the Karpūramañjarī, because verses are recited after it. This is a curious fact. We find the same again in the *Pārvatīpariṇayanāṭaka*. (Pischel, *l.c.*, p. 360.) The Karpūramañjarī, accordingly, may be consulted with profit by the student of the general history of the Indian drama; and it is not unlikely that the *Saṭṭaka* has on this point preserved traces of a more ancient stage of development in this branch of literature.

6. Other Poets mentioned by Rājaṣekhara.

Several Other Poets are occasionally mentioned in the Writings of Rājaṣekhara. — Many of the memorial verses which occur in the anthologies, and are ascribed to him, were most probably not written by our poet. Some of them are, according to the *Harihārāvalī*, taken from the "Bhojaprabandha of Rājaṣekhara." It is, accordingly, probable that they are extracts from the *Prabandhakoṣa* of the younger Rājaṣekhara, which was written in 1347. Most of those verses are collected in alphabetical

arrangement, after the name of the poets mentioned, in the introduction to the edition of the Karpūramañjarī in the Kāvya-mālā. In this place I can only take notice of the poets alluded to in Rājaṣekhara's plays.

Hariuddha, Nandiuḍḍha, Poṭṭisa, and Hāla are mentioned as poets at Karp. i. 20²⁰. The Tanjore mss. of this passage, however, have, instead, the names Haribamhasiddhi (?), Oḍḍisa, Pālittā, Campaarā, and Mallasehara. With reference to these names, see Pischel, Göttingische Gelehrte Anzeigen, 1891, p. 365.

Aparājita is mentioned at Karp. i. 8³, as a poet contemporary with Rājaṣekhara, and as speaking in terms of highest praise of the merits and achievements of Rājaṣekhara. In the Tanjore mss., Aparājita bears the surname Babbararā. He is said to be the author of a Mṛgāṅkalekhākathā. This work is not otherwise known, but was probably a composition founded on a tale like that of Kathāsaritsāgara 65. 221 ff. Stanzas by Bhaṭṭāparājita occur as no. 1024 of the Subhāṣitāvalī (see also the Introduction thereto, p. 103) and in the Padyāvalī.

Ṣaṁkaravarman or Kṛṣṇaṣaṁkaraṣarman was another contemporary poet. His name is mentioned in the first form at Bālar. i. 16²; and in the second at Viddh. i. 6¹. He is called sabhya in the Bālarāmāyaṇa, and goṣṭhigariṣṭha in the Viddhaṣālabhañjikā; but he is not otherwise known. A Ṣaṁkaravarman occurs among the poets of the Sūktimuktāvalī.

Dāivajña is mentioned at Bālar. i. 15² and Bālabh. i. 11¹. This may be a proper name and refer to some contemporary poet. Or it may be a simple appellative, to be rendered by 'fortune-teller' (so Fleet, p. 176).

7. *Mentions of Rājaṣekhara in the Literature.*

By Vasukalpa, Abhinanda, and Somadeva. — According to Aufrecht in the Catalogus catalogorum, p. 502, Rājaṣekhara is mentioned in the Sūktimuktāvalī as a contemporary poet by Vasukalpa and Abhinanda. We do not know anything about Vasukalpa, but we have two poets named Abhinanda. The one is known as the author of a kāvya, the Rāmacarita, and was the son of Ṣatānanda. The other was called Gāuḍābhinanda, and was a son of Jayanta Vṛttikāra. His great-great-grandfather lived under king Muktāpīḍa Lalitāditya of Kashmir, whose accession, according to Bühler, cannot have taken place before 724. Gāuḍābhinanda must therefore have lived about the middle of the ninth century. He is known as the author of the Kādambarikathāsāra and of the Yogavāsiṣṭhasāra. Bühler, Indian Antiquary, ii. 102 ff., thought the two Abhinandas to be one and the same. On that point, cp. Durgāprasāda and Paraba, Kāvya-mālā, Part ii. 50. Abhinanda is also quoted, Suvṛttatilaka iii. 16, 29.

Rājaṣekhara's name is further mentioned in Somadeva's Yaçastilaka-campū. According to the colophon, this work was written çaka 882 = A.D. 960. As mentioned above, we are told in the third āçvāsa that Rājaṣekhara occasionally pays honor to the religion of the Jains. As far as I can see, these words cannot apply to the known works of the poet.

In the Daçarūpa and the Sarasvatī-kaṇṭhābharāṇa. — The Daçarūpa quotes Karp. i. 23 (iii. 14 = p. 117 in Hall's edition), Viddh. i. 31 (iv. 50 = p. 182), and Bālar. iv. 60 (ii. 2 = p. 62). The last passage is said to be taken from the Hanumannāṭaka — see Jivānanda's ed., ii. 14.

From the Sarasvatī-kaṇṭhābharāṇa (ed. by Anundoram Borooah, Calcutta, 1883), I have noted the following quotations: Bālar. i. 42 (p. 224); Bālar. iii. 25 = Viddh. iii. 27 = Bālabh. i. 31 (p. 214); Bālar. v. 8 = Viddh. iii. 2 (p. 315); Bālar. vi. 19 (p. 81); Bālar. vi. 34 (p. 26); Karp. i. 1 (p. 138); Karp. i. 19 (p. 348); Karp. i. 25 (p. 348); Karp. ii. 11 (p. 108); Karp. ii. 42 (p. 194); Viddh. i. 3 (p. 149); Viddh. i. 8 = Bālabh. i. 9 (p. 67); Viddh. i. 14 = Bālar. ii. 17 (p. 215); Viddh. i. 15 (p. 179); Viddh. i. 19 (p. 367); Viddh. i. 20 (p. 72); Viddh. i. 31 (p. 223); Viddh. iii. 5 (p. 104 and 214); Viddh. iii. 14 (p. 72). Cp. Colonel G. A. Jacob, Journal of the Royal Asiatic Society, 1897, p. 304 ff.

In Works of Kṣemendra. — Kṣemendra, also, in several of his works gives references from Rājaṣekhara's plays. In the Āucityavicāracarcā, we find Bālar. i. 39 (v. 13); ii. 20 (v. 20); iv. 1 (v. 36); v. 11 (v. 14); x. 41 (v. 12); Bālabh. ii. 11 (v. 12); Karp. i. 18 (v. 18); and likewise the following stanzas which I cannot trace: citācakram candraḥ (v. 15); strīṇām madhye (v. 16); Kaṇṭhābharāṇa only one stanza by Rājaṣekhara is quoted (nakhadalitaharidrāgranthagāure, 5. 1), and this one is not from his known works. In the Suṇṇatīlaka, iii. 35, Rājaṣekhara is praised for his ability in the Çārdūlavikrīḍita metre; and from his works the following two passages are given, namely, Viddh. i. 30 (at ii. 23) and Bālar. i. 63 (at ii. 41).

In the Kāvya-prakāça, Prākṛta-piṅgala, etc. — The Kāvya-prakāça also contains a number of citations from Rājaṣekhara. Thus we find there Karp. i. 19, 20; ii. 4, 9; Viddh. i. 2; etc. (cp. Jacob, l.c., 1898, pp. 294, 303, 305, 313). Further quotations from Rājaṣekhara, and mentions of him, are found in the Prākṛtapiṅgala (Karp. i. 4, 20, 22, 23, 26; ii. 5); Gaṇaratnamahodadhi (see Pischel, p. 1223); Hemacandra's Prākṛit grammar (see Pischel, l.c.); Maṅkha's Çṛikaṇṭhacarita (xxv. 74); Abhinavagupta (see Jacob, l.c., 1897, p. 297); Ruyyaka (see Jacob, l.c., 1897,

p. 307); and in later works, such as the Kuvalayānanda, the Sāhitya-darpaṇa, and Mārkaṇḍeya's Prākṛit grammar; also in Kāleyakutūhala.

A special interest has been attached to the quotation in Kṣīrasvāmin's commentary on Amara i. 8⁴, where, in speaking of the form gonasa, he quotes Viddh. i. 3 to show that the form gonāsa also is used in the same sense. Kṣīrasvāmin further quotes Viddh. i. 11 to show that tāraḥ is neuter as well as feminine. Cp. Apte, p. 6. Peterson identified the commentator Kṣīrasvāmin with Kṣīra, who is mentioned, Rājatar. iv. 489, as the tutor of king Jayāpīḍa; and thus he came to the conclusion that Rājaṣekhara was much older than we now know him to be. Aufrecht on the other hand had already stated (ZDMG. 28. 104) that Kṣīrasvāmin must have lived in the eleventh century, since he quotes Bhoja and is himself quoted by Vardhamāna.

8. *Rājaṣekhara's Prākṛit.*

Rājaṣekhara was, to use Apte's words, "a poet of great learning and much information." The poet himself seems to be very proud of his linguistic skill, as he directly calls himself sarvabhāṣāvicakṣaṇa (Bālar. i. 10¹) or savvabhāṣācadura (Karp. i. 7¹). Bālar. i. 11, he mentions the different languages used in literary compositions: Sanskrit, Prākṛit, Apabhraṇṣa, and Bhūtabhāṣā. As far as we know, he himself wrote only in Sanskrit and Prākṛit. It would be out of place here to discuss his knowledge of Sanskrit. It must suffice to state that he shows a great proficiency in that language. I must here be contented to examine his Prākṛit. The Prākṛits of the plays, it must be remembered, were no really spoken vernaculars; but rather, essentially literary fictions founded on the vernaculars. They were perpetually influenced, not only by the Sanskrit, but also by the spoken languages. Most of the so-called deḥi-words must be derived from this last source. Cp. S. P. Pandit's note to Dhruva's article on the Rise of the Drama, Transactions of the Ninth International Congress of Orientalists, i. 313.

Çaurasenī and Māhārāṣṭrī. — These are the only Prākṛit dialects which occur in the writings of Rājaṣekhara. Herein, therefore, he has not evinced a breadth of linguistic knowledge comparable with that of the author of the Mṛcchakaṭikā.

[Addition by the General Editor. — In order that this volume may be of service to students of Prākṛit in America, to whom, for the most part, no help from a teacher and no elementary books will be accessible, I am constrained to make the following Addition. For a good general account

of Prākṛit, see Jacobi's article, "Prākṛit Languages," in Johnson's Universal Cyclopædia.

The Čāurasenī is used as the conversational dialect, that is, in the prose passages; while the Māhārāṣṭrī is regularly used in the stanzas. Upon this point the beginner should consult Jacobi, Introduction, §§ 9, 10. The chief distinctive peculiarities of the Čāurasenī are succinctly stated by Jacobi, pages LXX–LXXII. These the learner should study. I am convinced that the best basis for a clear understanding of the differences between the two dialects is afforded by some concrete examples. I have therefore thought it worth while to devote a little space to a collection of some of the doublets which actually occur in this play. In the first column is given the Sanskrit form; in the second, its Čāurasenī counterpart; and in the third, the Māhārāṣṭrī form.

Čāurasenī-Māhārāṣṭrī Doublets used in this Play. —

Sanskrit.	Čāurasenī. (Prose.)	Māhārāṣṭrī. (Verse.)	Sanskrit.	Čāurasenī. (Prose.)	Māhārāṣṭrī. (Verse.)
atha	adha	aha	sthita	thida	thia
tathā	tadhā	tabhā	sthāpita	thāvida	thāvia
yathā	jadhā	jahā	kalita	kalida	kalia
katham	kadham	kaham	kvathita	kaḍhida	kaḍhia
iha	idha	iha	ghaṭita	ghaḍida	ghaḍia
tatas	tado	tao	dayitā	daida	daiā
etad	edaṁ	eaṁ	puṅkhita	puṅkhida	puṅkhia
			bhūṣitā	bhūṣida	vi-hūṣiā
eti	edi	ei	bhṛta	bharida	bharia
jānāti	jānādi	jānāi	ni-veṣita	ni-vesida	ni-vesia
dadātu	dedu	deu	ava-tirṇa	odiṇṇa	ava-iṇṇa
bhavati, -tu	bhodi, -du	hoi, hou	adbhuta	acc-abbhuda	abbhua
bhaviṣyati	bhavissadi	hohii			
labhate	labadi	lahai	prasṛti	pasadi	pasai
varṭate	vaṭṭadi	vaṭṭai	prabhṛti	pahudi	pahui
-varṭatām	pavattadu	paattau	prākṛta	pāuda	pāua
tiṣṭhati	ciṭṭhadi	thāi	samskṛta	sakkada	sakkāa
harati	haradi	harai	manoratha	maṇoradha	maṇoraha
			marakata	maragada	maragaa
kathyatām	kadhīadu	kahijjau	mithuna	midhuṇa	mihūṇa
kriyatām	kariādu	kijjau	ratna	radana	raaṇa
dr̥ṣyate	disadi	disai	rati	radi	rai
bhaṇyate	bhaṇiadi	bhaṇṇai	riti	ridi	rii
			latā	ladā	laā
kr̥ta	kida	kaa	vāta	vāda	vāa
gata	gada	gaa	ṣata	sada	saa
jāta	jāda	jāa	sarasvatī	sarassadi	sarassai
jita	jida	jia	sarit	sura-saridā	sariā
hita	hida	hia	manmatha	mammadha	vammaha
ā-nīta	ā-ṇida	ā-ṇiā	divasa	divasa	diāha

These forms can all be easily found in the Glossarial Index : and from the Index it appears at a glance which of the citations are prose and which are poetry, the exponential part of the citation being a number for the prose and a letter for the verse. By the help of this table it will be easy to form a clear idea of the extent to which the manuscripts, as we have them, conform to the prescriptions of the native grammarians or disregard them.]

[END OF THE ADDITION.]

Rare and Provincial Words.—The most striking feature of Rājaṣekhara's Prākṛits is his abundant use of rare and provincial words. We give some instances from the Karpūramañjarī :

ubbimbira	caṅgima-	taratṭi	bhasala	bakkara
olaggāviā	caṭṭi-	tasara	bhuthalla ¹	vacchoma
olla	campia	timisa	bhulla	vacchomī
kaṅkellī	calli	pakkhāujja	maratṭa	varilla
kaṇḍāriūṇa	chailla	pādisiddhi	maradhī	vindurilla
kandotṭa	chollai	pālitṭiā	mahalla	sāhulīā
koḍḍa	ṭapparakaṇṇa	potta	mahilā	sippī
khaḍakkīā	ṭikkida	bāulliā	rīñcholi	sihiṇa
khalakhaṇḍa	ṭeṇṭākarāla	buḍḍaṇa	rosāṇia	hakkārai
galibailla	ṭhakkura	bola	laṅgima-	etc.
caṅga	ḍhilla	bolei	laṭṭhaa	
caṅgattana	ṇiei	bhamaraṭeṇṭā	lumbī	

In Rājaṣekhara's other works, also, many such words occur. Most of them are explained in the Prākṛit grammars and lexicons ; some of them have equivalents only in modern vernaculars.

[The student who uses diligently the smaller St. Petersburg Lexicon in the reading of this play cannot fail to be struck by the frequency with which the writings of Rājaṣekhara, notably the Bālar., have furnished to Böhtlingk his first authentication of many words. The starred *kālākṣarika* is supported by i. 18¹. The word *dhātī* (cp. ii. 46) is one of four synonyms for 'sudden attack' (*prapāta*, *abhyavaskanda*, *dhātī*, *abhyāsādana*, see Hemachandra, 800), for not one of which, in this sense, had a quotation been hitherto adduced, save a single one from Sāyaṇa (BR. v. 1524). — C. R. L.]

Marāṭhicisms.—Marāṭhī words are used on a large scale by Rājaṣekhara, according to Nārāyaṇa Dikshita and Apte. And indeed, on the whole, our poet seems to be largely indebted to the vernaculars. Forms such as *kaṇḍāriūṇa*, *caṭṭi-*, *tasara*, *pakkhāujja*, etc., are known only from

¹ This word is rather dubious ; but as the various readings all seem to be glosses, I was obliged to adopt it.

modern dialects, and a form like *ḍhilla* represents a more advanced stage of phonetic development than the literary *Prākṛits* in general. Compare *Pischel on Hemacandra* i. 89. I cannot here enter into the question concerning *Rājaṣekhara's* relation to the spoken vernaculars, from want of sufficient materials.

The Poet sometimes confused his Two Dialects. — I must be content to touch upon the following question: Was *Rājaṣekhara* able to distinguish correctly the two *Prākṛit* dialects which he used in his plays? The question is difficult on account of the miserable condition of the mss. The Indian editions cannot be trusted; and the *Prākṛit* passages in the critically edited *Bālabhārata* are not extensive enough to be made the basis of the inquiry. Moreover, a mere glance at the various readings suffices to show that, in most instances, the text has been restored conjecturally.

There remains the *Karpūramañjarī*. The mss. of this work are by no means correct nor consistent in their readings. Words such as *ratna*, *sarasvatī*, *iha*, *manoratha*, *mithuna*, etc., are constantly written *raṇa*, *sarassaī*, *iha*, *maṇoraha*, *miḥuṇa*, in the prose as well as in the verses. And at i. 20¹³, the form *raṇa* in the *Çāurasenī* is also supported by *Kṛṣṇasūnu*, who gives the two translations *ratna* and *racana*. On the other hand, in all mss., we find forms like *idaṁ* in verses (e.g. iv. 2^a). But generally some of the mss. have the correct form. It is therefore necessary to examine critically the practice of *Rājaṣekhara*, and to test his forms upon the touchstone of the native grammarians where they give distinct rules for dialectic usage.

Rājaṣekhara's Usage tested by Mārkaṇḍeya's *Prākṛit* Grammar. — *Mārkaṇḍeya*, in his *Prākṛitasarvasva*, gives a fuller description of the *Çāurasenī* than the other grammarians; and I shall try in the following paragraphs to show how some of his rules are practised by *Rājaṣekhara*. I quote *Mārkaṇḍeya* after the ms. Wilson 158^b in the Bodleyana (*Aufrecht* no. 412).¹ The chapter on the *Çāurasenī* begins fol. 51^a and contains nine *prakaraṇas*.

In the fourth *prakaraṇa* we find a *sūtra*, *kṣaṇakṣīrasadrkṣāṇām cchaḥ na syāt*, 'cch should not be substituted [for kṣ] in *kṣaṇa*, *kṣīra*, *sadrkṣa*.' In accordance with this rule I have adopted the reading *sārikkha* in iv. 19^{30, 53, 59}.

According to a *sūtra* in the third *prakaraṇa*, *l* should not be substituted for *y* in *yaṣṭi* (*yaṣṭyām laḥ ca na syāt*). But at *Karp.* ii. 6²² and iv. 19⁶⁴,

¹ It is a pity that this ms. is insufficient as the basis for an edition of the text. I have tried to procure new material from Southern India through Professor G. Oppert, but in vain.

all mss. read *laṭṭhī*. Cp. Pischel on Hemacandra 1. 247, where several instances of *laṭṭhī* are quoted from the *Çāurasenī*. It is not without interest that all these quotations are taken from Rājaṣekhara's writings.

Mār. vi. has the sūtra, *ata uttarasya ñer e syāt . . . idudbhyām uttarasya ñer mmi vā syāt*, 'in words ending in -a, -e is substituted for the affix of the locative singular; in words ending in -i and -u, -mmi may be substituted.' But in the *Karpūramañjarī* we find the following instances of -mmi in a-themes: *majjhammi* i. 8³, *kuharammi* iii. 20⁷.

Another sūtra in the same prakaraṇa runs thus: *do ñasaḥ | do eva syāt . . . ād atah kvacid | ato ñaser āt syāt kvacit*, 'for the ablative sing. only the affix do is substituted. . . . In words ending in -a sometimes ā is substituted.' Accordingly the forms ending in -hiṁto ought not to be used in the *Çāurasenī*. Still in the *Karpūramañjarī*, forms occur such as *pāmarāhiṁto* i. 20²⁹; *tumhāhiṁto* ii. 29¹²; *candāhiṁto* ii. 29¹³, *jalāhiṁto* iii. 3¹⁸, *tumhārisāhiṁto* iv. 2¹⁰.

In the nominative sing. masc. of the pronoun *etad*, Mārkaṇḍeya forbids the use of the form *esa* in the *Çāurasenī*: *na esa etadaḥ | sunā etada esa na syāt*. This rule is in accordance with the general practice in all critical editions. But at Karp. i. 4¹⁰ and ii. 27¹ and iv. 20¹¹, all mss. read *esa*, instead of the correct *eso*.

As for the verbal inflexion, the form *ghettūṇa* in the *Çāurasenī*, i. 12³, is of interest compared with the regular *genhīa*, iv. 19^{18, 39, 57}.

Of less importance is the use of the dhātuvādeṣa *muṇ = jūā* in prose. Cp. Pischel on Hemacandra iv. 7, etc.

These instances point to the conclusion that Rājaṣekhara's linguistic skill was not so remarkable as he likes to tell us. For some important questions in Prākṛit phonology and inflexion, his writings are of no importance. I shall only mention two cases.

The question whether we have to assume a cerebral *ḷ* for the Prākṛits is as dubious as before. The South Indian mss. of the *Karpūramañjarī* always have cerebral *ḷ*, the others generally *l*.

Nor is the use of the Anunāsika elucidated by these manuscripts. The very probable supposition that in the nom. plur. neutr. and instr. plur. the Anunāsika *must* be used when the final syllable is short, is neither strengthened nor weakened by the mss. Most of them write the Anusvāra or nothing. Only R sometimes uses the Anunāsika, but very irregularly, to denote a long as well as a short syllable, and U in one place (iii. 16) has the Anunāsika correctly.

After all we must therefore state that Rājaṣekhara is more important for our knowledge of the Prākṛit lexicography than of the phonology and inflexion.

Possible Inference as to Obsolescence of Said Dialects. — Finally, from the fact that Rājaṣekhara, “who knew all languages” (i. 7¹), did not correctly distinguish the different Prākritis, we may infer that the living knowledge of those dialects was, at that time, considerably diminished. This supposition is not disproved by the fact that Somadeva, the author of the *Lalitavigraharājanāṭaka* (Kielhorn, *Indian Antiquary*, xx. 201 ff.; *Göttinger Nachrichten*, 1893, 552) writes a Prākrit which is in close accordance with the rules of Hemacandra. Hemacandra's grammar is dedicated to king Jayasimha of Anhilvād (1094–1143), and is therefore older than the *Lalitavigraharājanāṭaka*, which was written in Sāmbhar, 1153. The late Dr. Bühler, some years ago, drew my attention to the close connection between the courts of Anhilvād and Sāmbhar. (Cp. also *Gazetteer of the Bombay Presidency*, Vol. i., Part i., 179 ff.) And it is quite probable that Jayasimha sent copies of Hemacandra's grammar to Sāmbhar. If such is the case, the fact would sufficiently account for the correct Prākrit in Somadeva's work.

9. Rājaṣekhara's Literary Characteristics.

Pischel's Estimate of the Poet. — Pischel has given a brief statement, p. 1227 f., which it may be well to reprint: Rājaṣekhara war ein Meister des Wortes und seine Dramen sind überaus wichtig für die Kenntnis des Sanskrit und noch mehr des Prākrit. Seine Verse sind elegant und fließend und selbst in dem entsetzlich langweiligen *Bālarāmāyaṇa* wird man manche Scene wegen des Wohllauts der Verse, wegen der Sprichwörter und der Anspielungen auf Sitten und Gebräuche nicht ohne Interesse und Genuss lesen. Aber als Dramatiker steht Rājaṣekhara nicht hoch. Im *Bālarāmāyaṇa* erweist er sich als starken Nachahmer¹ des Kālidāsa und Bhavabhūti, in der *Viddhaṣālabhañjikā* und der *Karpūramañjarī* als Nachahmer des Dichters der unter Ġriharṣa's Namen gehenden Stücke, ohne dessen Witz zu erreichen. Nur im 2. und 3. Akte der *Viddh.* sind zwei launige Scenen eingelegt, deren Grundzüge man aber unschwer in der ersten Scene des 3. Aktes des *Nāgānanda* erkennt. Eine unglaubliche Geschmacklosigkeit ist die Scene im 5. Akt des *Bālar.* (p. 119 ff.), wo die künstliche *Sitā* und *Sindūrikā* mit den Drosseln im Munde, die Sanskrit und Prākrit sprechen, auftreten.

Apte also discusses our poet's literary characteristics at length, pages 41–44. [The poet's works ought, as I think, to be translated and inter-

¹ A systematic study of our poet's writings, with a view to determine the extent to which he imitated his predecessors, would

be, I am persuaded, a fruitful one. The aṣoka scene of our present play recalls that of the 3. act of *Mālavikā*. — C. R. L.

preted by some Western scholar before a judgment is passed upon them which the Occident may fairly accept. See my notes to ii. 30, 31, 32. Native judgment sometimes goes too far in condemnation; and it often goes too far in praise. Of the latter error, the following stanza (attributed to a certain "highly cultured Çamkaravarman," at Bālar. i. 17 = Viddh. i. 7) is an example:

pātum çotrarasāyanam, racayitum vācaḥ satām sammatā,
vyutpattim paramām avāptum, avadhiṁ labdhum rasasrotasaḥ, |
bhoktum svādu phalaṁ ca jīvitataror, yady asti te kāutukam,
tad bhrātaḥ çṛṇu Rājaṣekharaḥ sūktiḥ sudhāsyandiniḥ|| — C. R. L.]

The Poet's Skill in Metres. — Rājaṣekhara's masterly command of the more elaborate metres is one of his most notable characteristics. He especially excelled in Sragdharā and (as has indeed been pointed out by the Indian critic, Kṣemendra, p. 198: cp. p. 209, where the metres of the present play are given) in Çārdūlavikrīḍita. Our poet's metrical skill is by no means restricted to Sanskrit; in Prākṛit versification also he has shown a really remarkable power. His predecessors usually contented themselves with an occasional Anuṣṭubh or Āryā in the Prākṛit portions of their plays; while Rājaṣekhara (as Apte observes, p. 44) has given us nearly forty Prākṛit stanzas in the highly artificial Çārdūlavikrīḍita alone (they number 33). This is a matter of no mean importance to the student of Indian metres. See below, p. 206; and cp. Stenzler's metrical notes, published after his death, ZDMG. xliv. 1-82.

Rime. — Rime forms an essential element of versification in the poetry of the modern Indian vernaculars, and also in Prākṛit; but not in Sanskrit. Where rime occurs in Sanskrit poetry, as, for instance, in that of Jayadeva, we may assume that the influence of the vernacular or of Prākṛit poetry has been at work. It is of interest to note that Rājaṣekhara makes occasional use of rime. Instances are: Viddh. i. 4, 5; iii. 8; Karp. iii. 29, 30, 31. [It may be added that two of the Magician's ribald songs, i. 22, 23, are full of internal rimes. So ii. 11.—Rime, *Antya-anuprāsa*, is freely used, for example, in the Gīta-govinda and Moha-mudgara. Cp. Sāhitya-darpana, no. 637; Ch. P. Brown, Sanskrit Prosody, p. 21; Pischel, H., p. 208. — C. R. L.]

Proverbial Expressions. — Another prominent literary characteristic of Rājaṣekhara is his fondness for the use of proverbial expressions. [In our present play, I have noted saws or proverbs or proverbial expressions at the following places: i. 18^{10, 13, 18}; ii. 1²; iii. 6⁶; iv. 18^{8, 27}; 20³; and perhaps

ii. 26^d, 29^u, and iv. 20¹²(?) ought to be added. Apte has collected a good many on p. 45 of his essay.

The Indian form of "A bird in the hand is worth two in the bush" may be mentioned, since our poet gives it at Viddh. i. 22²: it reads, "Better a partridge to-day than a pea-hen to-morrow," *varam takkālova-ṇadā tittirī ṇa uṇa diahantaridā morī*. A far older form of the saw is given by Vātsyāyana, in the Kāmasūtra, p. 19⁷, ed. Bombay, who, in a most interesting carpe-diem-argument, says, "Better a dove to-day than a peacock to-morrow," *varam adya kapotaḥ ṣvo mayūrāt*. In Manwaring's Marāṭhī Proverbs, no. 516, we find "Why do you want a mirror in which to see your bracelet?" From i. 18¹⁰ it appears that the saying is at least a thousand years old.

Colonel George A. Jacob informs me that he has a "Handful of Popular Maxims current in Sanskrit Literature" now (Feb., 1900) in press in Bombay. — C. R. L.]

Rājaṣekhara Repeats Himself. — Cappeller has already drawn attention (p. vi f.) to the fact that Rājaṣekhara frequently repeats himself. These repetitions extend sometimes over a whole stanza, sometimes only over a part. I give the following list, which is not exhaustive:

Bālar. i. 9 = Bālabh. i. 15.	Bālar. v. 39 = Viddh. i. 24.
Bālar. i. 10 = Bālabh. i. 5.	Bālar. v. 73 = Viddh. iii. 15.
Bālar. i. 14 = Bālabh. i. 3.	Bālar. vi. 11 = Bālar. vi. 16.
Bālar. i. 16 = Bālabh. i. 12.	Bālar. vii. 31, cp. Bālar. x. 43.
Bālar. i. 17 = Viddh. i. 7.	Bālar. vii. 38 = Bālar. x. 44.
Bālar. i. 18 = Bālabh. i. 11.	Bālar. vii. 39 = Bālar. x. 46.
Bālar. i. 20 = Bālabh. i. 14.	Bālar. viii. 11, cp. Viddh. iv. 20.
Bālar. ii. 17 = Viddh. i. 14.	Bālar. x. 40 = Viddh. iii. 11.
Bālar. iii. 23 = Viddh. ii. 5.	Bālar. x. 58, cp. Bālabh. i. 19.
Bālar. iii. 25 = { Bālabh. i. 31.	Bālabh. i. 9 = Viddh. i. 8.
Viddh. iii. 27.	Bālabh. i. 22 = Viddh. ii. 22.
Bālar. iii. 39 = Bālabh. i. 65.	Bālabh. i. 27 = Viddh. iii. 16.
Bālar. iii. 54 = Bālar. vii. 68.	Bālabh. ii. 3, cp. Karp. ii. 32.
Bālar. v. 5, cp. Bālar. vii. 77.	Bālabh. ii. 7 = Bālabh. ii. 13.
Bālar. v. 8 = Viddh. iii. 2.	Bālabh. ii. 15, cp. Viddh. i. 17.
Bālar. v. 25 = Viddh. iv. 6, cp.	Karp. iii. 26 = Viddh. iii. 12.
Karp. iv. 2.	

10. Rājaṣekhara's Favorite Metres.

1. Čārdūlavikrīḍita; 2. Vasantatilaka; 3. Čloka; 4. Sragdharā. — In the Suvṛttatilaka, iii. 35, Kṣemendra praises Rājaṣekhara for his ability in the Čārdūlavikrīḍita; and this metre is, in fact, used to a great extent in his works. Thus I have noted 208 instances from the Bālarāmāyaṇa, 41 from the Bālabhārata, 36 from the Viddhaṣālabhañjikā, and 24 from

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the Karpūramañjarī. The second place in frequency must be attributed to the Vasantatilaka, which metre occurs 159 times in the Bālar., 25 in the Bālabh., 11 in the Viddh., and 23 in the Karp. The third place in frequency is held by the Ġloka. Of this there are 126 instances in the Bālar., 25 in the Bālabh., and 3 in the Viddh. To the Sragdharā belongs the fourth place, with 94 occurrences in the Bālar., 12 in the Bālabh., 10 in the Viddh., and 11 in the Karp.

5. *Āryā*; then *Triṣṭubh*; etc., etc.—Of other metres, the following occur more or less frequently :

<i>Āryā</i>	<i>Prṭhvi</i>	<i>Vaṇcastha</i>
<i>Upagīti</i>	<i>Praharṣiṇī</i>	<i>Vasantamālikā</i>
<i>Ġīti</i>	<i>Mandākrāntā</i>	<i>Ġālinī</i>
<i>Triṣṭubh</i>	<i>Mālinī</i>	<i>Ġikhariṇī</i>
<i>Drutavilambita</i>	<i>Rathoddhatā</i>	<i>Svāgatā</i>
<i>Puṣpitāgrā</i>	<i>Rucirā</i>	<i>Harīṇī</i>

To these must be added some very free Prākṛit metres, such, for instance, as Viddh. i. 4, 5; ii. 7; iii. 8, and Karp. iii. 29, 30. The two stanzas last mentioned are of a form not known from other sources. The stanza iii. 29 forms the half of a Mātrāsamaka, but is shown by the rime to be intended as a complete stanza. Each pāda consists of 8 syllabic instants. The following stanza, iii. 30, is constructed on a similar scheme, each pāda containing 12 syllabic instants.

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The Metres in the Order of Their Frequency.—In the Karpūra-mañjarī, the metres, listed in the order of their frequency, and each with the number of its occurrences, are given in the subjoined table. Under “*Triṣṭubh*” are included *Indravajrā*, *Upendravajrā*, and *Upajāti*.

<i>Āryā</i> ¹	32	<i>Svāgatā</i>	4
<i>Ġārdulavikṛīḍita</i>	24	<i>Ġīti</i>	2
<i>Vasantatilaka</i>	23	<i>Puṣpitāgrā</i>	2
<i>Triṣṭubh</i>	12	<i>Upagīti</i>	1
<i>Sragdharā</i>	11	<i>Vaṇcastha</i>	1
<i>Rathoddhatā</i>	9	<i>Ġālinī</i>	1
<i>Prṭhvi</i>	7	<i>Ġikhariṇī</i>	1
<i>Mālinī</i>	7	iii. 29, 30 (above, p. 207)	2
<i>Mandākrāntā</i>	5	Sum	144

¹ Note that, in the amphibrach which forms the sixth foot of the first half of the *Āryā*, the resolution of the long into two

shorts is permitted if a new word begin with the second syllable of that foot : e.g. i. 3, 8, 9; ii. 37, 48, 49.

[Scene-groups. — There are four considerable passages in this play in which metres of the same kind are, so to say, “bunched,” and in which, accordingly, the unity of thought of the passage is reflected in the unity of its metrical form. The passages are : in act ii., stanzas 12–22, eleven āryā stanzas, forming the “Tiring-scene”; again in act ii., stanzas 33–40, eight āryā stanzas, forming the “Swing-scene”; then in act iv., stanzas 10–18, nine stanzas of hendecasyllabics, being six triṣṭubh and three svāgatā stanzas, describing the Banyan festival scene. Finally, in act iii., the passage 9–17, consisting of nine vasantatilaka stanzas, forms the bulk of the “lengthy and vapid discussion of love.”

It is worth noting that a Ārdulavikrīḍita serves as the initial stanza of the Prologue, of act i. proper (i. 13), of the love-scene in the first act (i. 26), of act ii., and of act iii.; see the Table, p. 209. The same metrical form is especially employed for the more elevated passages of description : for example, i. 16–18, the spring ; i. 35, the evening ; iii. 25, moonrise ; iii. 27, the garden scene. And it is also used at the climax of some gravely emotional passages, as at iv. 9. — L.]

The Metres in the Order of Their Occurrence. — The following table (p. 209) gives the metres of the Karpūra-mañjarī in the order of their occurrence in the text. See also p. 289, note to iv. 19⁶⁴.

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Metres of the Karpūra-mañjarī.

Act I.		Act II.		Act III.		Act IV.	
i. 1	Çārdūlavikriḍita	ii. 1	Çārdūlavikriḍita	iii. 1	Çārdūlavikriḍita	iv. 1	Āryā
i. 2	Puṣpitāgrā	ii. 2	Mandākrāntā	iii. 2	Mālinī	iv. 2	Puṣpitāgrā
i. 3	Āryā	ii. 3	Çārdūlavikriḍita	iii. 3	Çārdūlavikriḍita	iv. 3	Prthvī
i. 4	Sragdharā	ii. 4	Vasantatilaka	iii. 4	Vaṇçastha	iv. 4	Çārdūlavikriḍita
i. 5	Āryā	ii. 5	"	iii. 5	Indravajrā	iv. 5	Vasantatilaka
i. 6	Giti	ii. 6	"	iii. 6	"	iv. 6	Prthvī
i. 7	Āryā	ii. 7	Rathoddhatā	iii. 7	Mālinī	iv. 7	Sragdharā
i. 8	"	ii. 8	Çārdūlavikriḍita	iii. 8	Āryā	iv. 8	Vasantatilaka
i. 9	"	ii. 9	Mālinī	iii. 9	Vasantatilaka	iv. 9	Çārdūlavikriḍita
i. 10	"	ii. 10	Sragdharā	iii. 10	"	iv. 10	Indravajrā
i. 11	Rathoddhatā	ii. 11	Çikhariṇī	iii. 11	"	iv. 11	Upajāti
i. 12	Svāgatā	ii. 12	Āryā	iii. 12	"	iv. 12	"
i. 13	Çārdūlavikriḍita	ii. 13	"	iii. 13	"	iv. 13	"
i. 14	Vasantatilaka	ii. 14	"	iii. 14	"	iv. 14	Upendravajrā
i. 15	Sragdharā	ii. 15	"	iii. 15	"	iv. 15	Upajāti
i. 16	Çārdūlavikriḍita	ii. 16	"	iii. 16	"	iv. 16	Svāgatā
i. 17	"	ii. 17	"	iii. 17	"	iv. 17	"
i. 18	"	ii. 18	"	iii. 18	Mālinī	iv. 18	"
i. 19	Vasantatilaka	ii. 19	"	iii. 19	Sragdharā	iv. 19	Āryā
i. 20	Çārdūlavikriḍita	ii. 20	"	iii. 20	Prthvī	iv. 20	Mālinī
i. 21	Vasantatilaka	ii. 21	"	iii. 21	Rathoddhatā	iv. 21	Vasantatilaka
i. 22	Indravajrā	ii. 22	"	iii. 22	Vasantatilaka	iv. 22	Çārdūlavikriḍita
i. 23	Çālinī	ii. 23	Mandākrāntā	iii. 23	Rathoddhatā	iv. 23	"
i. 24	Vasantatilaka	ii. 24	Mālinī	iii. 24	"	iv. 24	Giti
i. 25	"	ii. 25	Upajāti	iii. 25	Çārdūlavikriḍita	SUMMATION OF STANZAS. Act i. has 36 " ii. " 50 " iii. " 34 " iv. " 24 Sum 144	
i. 26	Çārdūlavikriḍita	ii. 26	Vasantatilaka	iii. 26	Prthvī		
i. 27	Vasantatilaka	ii. 27	Çārdūlavikriḍita	iii. 27	Çārdūlavikriḍita		
i. 28	Upajāti	ii. 28	Sragdharā	iii. 28	Sragdharā		
i. 29	Çārdūlavikriḍita	ii. 29	Çārdūlavikriḍita	iii. 29	[See p. 207]		
i. 30	Mandākrāntā	ii. 30	Mandākrāntā	iii. 30	"		
i. 31	Upajāti	ii. 31	Sragdharā	iii. 31	Rathoddhatā		
i. 32	Çārdūlavikriḍita	ii. 32	Prthvī	iii. 32	"		
i. 33	Mandākrāntā	ii. 33	Āryā	iii. 33	"		
i. 34	Prthvī	ii. 34	"	iii. 34	"		
i. 35	Çārdūlavikriḍita	ii. 35	"				
i. 36	Sragdharā	ii. 36	"				
		ii. 37	"				
		ii. 38	"				
		ii. 39	"				
		ii. 40	"				
		ii. 41	Sragdharā				
		ii. 42	Āryā				
		ii. 43	"				
		ii. 44	Mālinī				
		ii. 45	Upajāti				
		ii. 46	Çārdūlavikriḍita				
		ii. 47	Prthvī				
		ii. 48	Āryā				
		ii. 49	"				
		ii. 50	Sragdharā				

PART IV

TRANSLATION

OF THE

KARPŪRA-MĀÑJARĪ

WITH

AN INTRODUCTION AND NOTES

BY

C. R. LANMAN

Mulier est hominis confusio ;
Madame, the sentence of this Latin is —
Womman is mannes joye and al his bliȝ.

— CHAUCER, "The Nonne Preestes Tale," 344.

1. Geography of the Play in General.

The geography of the play in general and the geographical allusions of the text demand some notice. The action of the play¹ is at the court of King Chaṇḍapāla, that is, in his palace and palace gardens. I do not know that this name designates an historical personage; but the poet plainly intended that we should imagine the general scene of the play to be in the Deccan (cp. "Here in the Deccan," i. 25⁵, 34⁸). Chaṇḍapāla addresses his queen as "daughter of the [a] sovereign of the Deccan," i. 12⁸. And the fact that the king of Kuntala and Chaṇḍapāla are represented as marrying aunt and niece (i. 34⁸) would lead us to imagine Chaṇḍapāla's "kingdom in the Deccan" as not far from that of his father-in-law (which is undefined) nor from that of Kuntala. Moreover, the allusions² of i. 15 and 17 (cp. 20) point with clearness to the Deccan or Southern India (cp. i. 36, note 3).

Kuntala seems to have included parts of the region that is drained by the upper Kistna and the Tungabhadra.³ It covered what is now the southernmost part of the Bombay Presidency and of Haiderabad, and the northwest corner of Madras, with part of Mysore⁴—say the Districts of North Kanara, of Belgaum, and of Bellary; and perhaps it reached even farther east. The inscription of Kurugode⁵ names as capital of Kuntala the town of Kurugode, which is fourteen miles from Bellary town, north and west.

Vidarbha seems to have reached from the Kistna north nearly to the Narbadā. It is included in Mahārāṣṭra.⁶ And Kuntala seems also to have been so included.⁷ This may throw light on the statement of the commentators (Konow, p. 160) about Vacchoma as capital of Kuntala.

Lāṭa designated, in the time of our poet, the region north of the lower Narbadā and east of the Gulf of Cambay, modern Broach or Central and Southern Gujarāt, Ptolemy's Λαρκή. See Epigraphia Indica, i. 274, iv.

¹ The place where the play was first represented or brought out, may have been the court of Nirbhara: see i. 9 and p. 217.

² The allusions to Bengal and Assam etc. (i. 14²) are not such as to yield data for geographical inferences.

³ See Duff, Chronology of India, under A.D. 973, and Borooah's Essay, § 145.

⁴ Including the once important Banavasi,

Ptolemy's *Baryvangel*; cp. Ind. Ant. xiii. 367.

⁵ Colebrooke's Essays, ii. [272], [273].

⁶ See Borooah, § 146-8; Bālar. x. 74.

⁷ According to passages in Bālar., which Borooah (note 3) does not specify. According to Daçakumāracharita, viii., p. 59, ed. Peterson, the Lords of Vanavāsin and of Kuntala seem to have been vassals of Vidarbha.

246; and Borooah's Essay, § 154. The statement of iv. 18²⁸, "the wedding is set for here and today, while the bride is in the country of Lāṭa," indicates that Chaṇḍapāla's realm was not Lāṭa.¹ Another northern place is Kanauj, mentioned in the Jester's dream (iii. 5²) as if distant. I imagine Chaṇḍapāla's realm as south or southeast of Kuntala.

2. Hindu Seasons, Months, and Asterisms.

In the Prākṛit text above, and in the sequel also, there is a considerable number of allusions to the Hindu seasons and months and asterisms. Convenient tables of the months, etc., are so rare in this country that I am confident that the American student will welcome the ensuing table.

SEASON	MONTH	TIME	ASTERISMS IN WHICH FULL MOON MAY OCCUR
Vasanta Spring	{ Chāitra Vaiçākha	March–April April–May	14, Chitrā; 15, Svātī 16, Viçākḥā; 17, Anurādhā
Grīshma Summer	{ Jyāishṭha Āshāḍha	May–June June–July	18, Jyeshṭhā; 19, Mūla 20, P.-Ashāḍhā; 21, U.-Ashāḍhā
Varsha Rains	{ Ārvaṇa Bhādrapada	July–August Aug.–Sept.	23, Ārvaṇa; 24, Ārviṣṭhā 25, Ārva-bhishaj; 26, P.-Bh.; 27, U.-Bh.
Çarad Autumn	{ Āçvina Kārttika	Sept.–Oct. Oct.–Nov.	28, Revatī; 1, Āçvinī; 2, Bharanī 3, Kṛttikā; 4, Rohiṇī
Hemanta Winter	{ Mārgaçirsha Pāuṣha	Nov.–Dec. Dec.–Jan.	5, Mārga-çirsha; 6, Ārdrā 7, Punar-vasu; 8, Pushya
Çiçira Cool season	{ Māgha Phālguna	Jan.–Feb. Feb.–Mar.	9, Āçleshā; 10, Maghā 11, P.-Phalgunī; 12, U.-Ph.; 13, Hasta

Whitney's *Sūryasiddhānta*, Journal of American Oriental Society, vi. 414 and 468, may be consulted; also his essay on the Lunar Zodiac, Oriental and Linguistic Studies, i. 341 f. For the older division into three seasons, Hot, Wet, and Cold, which is still in popular use, see Bühler, *Epigraphia Indica*, ii. 262, and Manwaring's *Marāṭhī Proverbs*, no. 1279. Older month-names: Whitney, Journal, vi. 414; or Sewell and Dikshita, *Indian Calendar*, p. 24. Very instructive is Part X (c) of Manwaring.

I abbreviate Pūrva, 'former,' by P.; Uttara, 'latter,' by U.; Phalgunī by Ph.; and Bhādrapadā by Bh. The 22d asterism is Abhijit: see note to i. 20³¹, and Whitney's Zodiac, p. 409.

¹ It is true that at iv. 18¹⁸ the text says, "Here (? ettha) in the Lāṭa country." But as this is in palpable conflict with iv. 18^{27, 28}, it may be ettha = 'there.'

3. Time-allusions of the Play and Time of the Action.

For the determination of the time of the action, we have one datum which is both certain and precise, that of the Banyan festival (act iv.). It synchronizes with the full moon of Jyāiṣṭha.—The second datum, that of the Swing festival of Gāurī (act ii.), if I have identified it aright, is no less certain and precise. The fourth day of that festival falls on the sixth lunar day of the bright half of Chāitra.—The third datum is drawn from the allusions to the beginning of spring (act i.). These are entirely certain. Whether we may take them as intending precision, is a question rather of common sense than of erudition.¹ The evidence is in favor of interpreting them precisely.

The action of the play, accordingly, covers a period of just two and one-half lunations: that is, all of Chāitra, all of Vāiṣākha, and the light half of Jyāiṣṭha. The scene of the play being in the south, we may suppose the lunar months to be reckoned as from new moon to new moon,² rather than as from full to full.³—There remains act iii. Its action takes place at a full moon: is it that of Chāitra or of Vāiṣākha?

Act I.—The initial motif of the play proper is the advent of spring. The month is Chāitra, i. 17^d, 18^d; the frost is gone, i. 14^a; the Malabar winds, from the southwest, have set in, i. 15^d, 16^{3,4}, 20^c; the spring has begun, i. 12⁸, 14², 18⁴, with all its beauties, i. 16³.—The act ends with evening, i. 35, and at least one night intervenes between acts i. and ii. And since the time of act ii. is the sixth of the bright fortnight of Chāitra, the latest date for act i. is the fifth of that fortnight.

But it appears, from act ii. 4,⁴ that a considerable number of days must have elapsed since act i. During that time, but not after the beginning of act ii.,⁵ King and Heroine have seen each other, ii. 42^{16,17}, and become deeply enamored. We can hardly make the interval less than five days, and would therefore set the time of act i. on the first of the bright fortnight of Chāitra. The duration of act i. is part of one day.

¹ There is great discordance between popular usage and the statements of the learned bookmakers of India in regard to seasonal divisions: see Bühler, *Epigraphia Indica*, ii. 202. So here in New England, we speak of one of our characteristic blustering vernal winds as "a regular March wind," even if it be a little before or after the calendar month of March.

² The *amā-anta* system. In this, the bright fortnight (*gukla*), or fortnight of the waxing moon, comes first, and then the dark

fortnight (*kṛṣṇa*), or that of the waning moon. See *Ep. Ind.*, i. 404; or *The Indian Calendar*, p. 4. Thus: <.

³ The *pūrṇimā-anta* system, *diminuendo-crescendo*, thus: ><.

⁴ So too from ii. 8, 9. Perhaps also from ii. 12. Certainly not from i. 34²⁶. It is odd that the King waits five days to propound his question, ii. 11³; but the playwright needed it as introduction to his tiring scene.

⁵ In the Swing scene, although the King sees the Heroine, she does not see him.

Act II. — The time is still Madhu, ii. 6²¹, or Chāitra, and the spring “is very gently coming on,” ii. 1⁵. The nights are still chilly, ii. 41⁵. We read at ii. 29⁵, “Today is the fourth day of the Swing festival.” The allusions to the worship of Gāurī that accompanied the festival (see ii. 6^{23, 25}, ii. 29⁶) indicate that the *gāuryā dolotsava* is intended (see note to ii. 6²³, and additional note thereto, on p. 289), and this begins on the third of the bright half of Chāitra. The date of act ii. is therefore the sixth of waxing Chāitra. — The act lasts part of one day. When the Swing scene ends, evening is near, ii. 41³. The açoka scene is somewhat later in the same evening, for the Heroine has in the meantime been “exquisitely decorated,” ii. 43⁷.

Act III. — The action is on the evening of the night of a full moon, iii. 25^d, 32^b, which must be that of either Chāitra or Vāiçākha. The allusions to punkahs and shower-baths, iii. 20, and to the “intense heat” (*ghaṇa-ghamma*, iii. 20³), indicate that the hot weather (March to May, inclusive) is far advanced. I therefore deem the latter alternative the more probable one, and place the action of act iii. at the full moon of Vāiçākha. This date allows ample time for the Queen’s jealousy (cp. p. 247, note 7, with p. 289, note to ii. 41⁹) to drive her to the drastic measure of imprisoning the Heroine, and time for the construction of the subterranean passage (p. 219). And it still falls within the limits of spring (*vasanta*) — cp. the next paragraph.

Act IV. — The spring (*mahu-samāa*) has now gone, iv. 7^d; the summer (*gimha*, iv. 1) is come, iv. 4^c, 5^d, 6^d. The time of the action is explicitly defined, iv. 9¹⁸, as the “Banyan festival.” This falls on the day of the full moon of Jyāiṣṭha, iv. 9¹⁸ note. In substantial accordance herewith is the allusion, iv. 3^a, to the length of the days, which reaches its maximum a little later; and so is the statement, iv. 18¹¹, that the image of Gāurī was set up “on the fourteenth day just past,” that is, the fourteenth of the light half of Jyāiṣṭha. — The action of the merry-making (p. 221, scene 3) runs over a part of the day-time. The wedding takes place in the evening, iv. 18⁷.

SYNOPTIC TABLE OF THE TIME OF THE ACTION.

Act I. : beginning of spring, first of Chāitra, bright half.	[Say March 15].
Interval of five days.	
Act II. : fourth day of Swing festival of Gāurī, sixth of Chāitra; ditto . . .	[Say March 20].
Interval of about ten days + just one lunation.	
Act III. : full moon of Vāiçākha	[Say May 1].
Interval of one lunation.	
Act IV. : Banyan festival, full moon of Jyāiṣṭha	[Say June 1].

4. *Synoptic Analysis of the Play.*

The purpose of this synopsis is to make clear 1. the places or scenes of the action in detail, and 2. the details of the stage-business. Since the references to the text are given throughout, it will also serve 3. as a useful finding-table. For greater convenience, I have divided the synopsis into scenes, guided partly by the entrances and exits and partly by the places of the action, but without special reference to the canons of the native dramaturgy.

Several scenes are double or even multiple scenes : that is, the stage represents simultaneously the scene of the principal action and also the King in some place of observation or concealment near by (such are scenes 4 and 7 of act ii. : cp. note to iii. 34¹); or the stage is imagined to represent successively (as in act iii., scene 2, and act iv., scene 5) several places in which the players have to be, during the course of that scene. In the latter case, the place comes to the actor instead of the actor's going to the place. His going, however, is mimetically indicated by a "stepping about."

By "palace garden" or "palace," as used in the sequel, is meant of course the palace garden or palace of King Chāṇḍapāla.

PROLOGUE, I. 1 to I. 12⁵.

During the prologue, the stage represents the play-house (or *nāṭya-ṣālā*, Lévi, p. 371) of the King for whom the play is enacted. The first performance may have been for King Nibbhara, i. 9, 11.

- Scene 1. Enters the Director (*sūtradhāra*) and recites the benediction, i. 1-2.
[Then exit.]
- Scene 2. Enters the Stage-manager (*sthāpaka*) and praises Īva, i. 3-4, and describes the preparations for the play, i. 4².
- Scene 3. Enters the Assistant (*pāripārçvika*) of the Stage-manager, i. 4¹⁴. They discuss the play, the author, why he writes in Prākṛit, at whose instance the piece is given, and the gist of the plot, i. 4¹⁴-12³. Exeunt.

ACT I.

- Scene 1 (the advent of spring): the palace garden. Enter King and Queen, with retinue, i. 12⁶. They congratulate each other on the arrival of spring, and describe the season in stanzas, i. 13-14.

Behind the stage, two Bards describe the beauties of spring, i. 15-16, and are followed in the same strain by the royal pair, i. 16³-18.

- Scene 2 (comic intermezzo): place and actors as before. Jester and Vichak-ṣaṇā quarrel, i. 18¹. Retorts, sharp and coarse, follow; then rival

stanzas, i. 19-20; then threats, i. 20¹⁵. General laughter, i. 20³⁵. Exit Jester, i. 20⁴¹.

Scene 3 (the tipsy Magician): place and actors as before. Reënters Jester, i. 21¹, announcing the Magician, who follows, i. 21⁸, tipsy, singing ribald songs. He offers to show a specimen of his powers to the King, i. 25¹. The latter suggests that he produce on the stage a lovely girl. The wizard sets about it, i. 25¹⁰. Thereupon —

Scene 4 (love scene): place and actors as before. Enters the Heroine, i. 25¹¹. Rapturous stanzas from the King, i. 26-27. She gives the King a coquettish glance, i. 28⁹. He is deeply enamored, i. 29-34. She tells her story, i. 34⁸⁻²¹. The Queen asks that the Heroine may remain a fortnight, i. 34²⁶, and conducts her to the gynæceum, i. 34³⁸.

Behind the stage, two Bards in descriptive stanzas announce the evening, i. 35-36, and the King goes to prayer.

ACT II.

Scene 1 (the love-sick King): the palace garden. Enter King and Porteress, ii. 0¹. Enamored stanzas, ii. 1-6.

Scene 2 (the billet-doux): place and actors as before. Enter Jester and Vichakshaṇā, ii. 6³. They discuss briefly the King's condition, ii. 6⁴⁻¹⁰, unheard by him.

They address the King, ii. 6¹². It transpires that Vichakshaṇā bears a love-letter, ii. 6²⁰, from the Heroine to the King. This the King reads, ii. 8. Stanzas from Vichakshaṇā, from her sister, and from the Jester, ii. 9-11.

The King asks, ii. 11², what happened to the Heroine after the Queen conducted her (at i. 34³⁸) to the gynæceum. Properly the replies form no new scene; but they have such dramatic unity that it is well to treat them as a scene.

Scene 3 (the tiring scene, a duo between Vichakshaṇā and King): place and actors as before. Introductory questions and answers, ii. 11²⁻⁶. In eleven half-stanzas, ii. 12-22, Vichakshaṇā describes how the Heroine was arrayed and adorned in the gynæceum. The King caps each half-stanza with one of his own, in which he interprets the description with some fanciful conceit. Exit Vichakshaṇā, ii. 29³.

It now transpires that she and the Jester have arranged that the Heroine shall swing in a swing set up before the idol of Pārvatī, and that the King shall have an opportunity to observe her from an arbor near by, ii. 29⁶⁻⁷. With the Jester, the King "makes as if entering" the Plantain Arbor, ii. 29¹⁴.

Scene 4 (the swing scene): the palace garden; the Heroine in the swing; King and Jester concealed in the Plantain Arbor. The King pours forth his soul in rapturous stanzas, ii. 30-32.

Then follows, in eight stanzas, ii. 33-40, the Jester's description of the Heroine's swinging. It is filled with pretty conceits and forms a pendant to the tiring scene.—The Heroine quits the swing, ii. 40².
 Scene 5 (serio-comic intermezzo): the gardens. The King at the Plantain Arbor laments her departure in tragic strains, and the Jester gives mocking response, ii. 40²-41. Evening approaches, ii. 41³; but night's coolness avails not to attemper the King's amorous fever, ii. 41⁵.

The Jester leaves the King "alone" on the Emerald Seat, ii. 41⁶, and makes as if leaving the stage to get something to cool him off, ii. 41⁷. The King continues his amorous plaint, ii. 42.

Scene 6 ("stage-traffick"): a part, near by, of the gardens. Reënters Vichakshana with refrigerants, ii. 42³. She and the Jester, ii. 43², arrange it so that the King shall witness the coming açoka scene.

The King is imagined to secrete himself behind a shrub, ii. 43³.

Scene 7 (the açoka scene): the garden. Enters the Heroine, ii. 43⁷. She embraces a young amaranth, looks at a tilaka, and touches with the tip of her foot an açoka tree; whereupon all three burst into gorgeous bloom, ii. 43¹⁴-47.

King and Jester discuss the matter, ii. 47¹-49².

Behind the scene a Bard describes the evening, ii. 50. Exeunt all.

See also p. 289, n. 2.

ACT III.

From iii. 34⁹ we infer that, between the last act and this, jealousy has prompted the Queen to imprison the Heroine in some room in the Queen's section of the palace; and that, unknown to the Queen, a secret subterranean passage has been made from this room to the palace garden.

The room where the lovers meet (iii. 20¹²) and the lamp-incident occurs (iii. 22⁴) adjoins the prison room, as I think; for the lovers go from their meeting-room to the garden by the subterranean passage, and they must enter the passage from the prison room or near it. This meeting-room has a "back-door" entrance, perhaps from some obscure court-yard.

The prison room is an "inner room," close and sweat-provoking, iii. 22¹. That it is near the Queen's I infer from iv. 19³⁷⁻³⁹ and 52-57.

Scene 1 (the King's vision): a place outside the palace (perhaps an obscure court-yard?) near the lovers' meeting-room. Enter King and Jester. The King describes a vision in which he met the Heroine, iii. 2²-3. To divert him, the Jester tells an elaborate counter-vision, iii. 3⁴-7. The two engage in a lengthy and vapid discussion of love, iii. 8¹-19.

From behind the stage they hear the enamored plaints of the Heroine, iii. 19². The Jester indulges himself in much badinage with the King, iii. 20¹. Both "make as if entering," by a "back-

door," the meeting-room, iii. 20¹², that is, they "step about" by way of intimation to the spectators that they are entering it, though remaining, of course, on the stage.

Scene 2 (the lovers' meeting): [part 1] a room near the prison room (see above). Enters the Heroine, with her friend, to meet King and Jester, iii. 20¹³. The King takes the Heroine's hand, iii. 20²⁵. She has just come from a close "inner-room," so the Jester fans her, and in so doing puts out the lamp, iii. 22¹⁴.

King and Heroine hand in hand,—the four now grope their way [part 2] through the prison room (? see above), and then [part 3] through the dark passage, iii. 22⁹, to the gardens [part 4].

Scene 3 (the moonrise scene): the palace garden. A continuation of the last part of the foregoing scene. Stanzas of admiration and delight from the King, iii. 23–24. Behind the stage, Bards describe the rise of the full moon, iii. 25–28. Then follow stanzas by the Jester, Kuraṅgikā, and the Heroine, iii. 29–31, and the King, iii. 32–34.

Sudden uproar, iii. 34¹. The Queen has heard of her consort's tricks and is coming, iii. 34⁷. The Heroine escapes, by the secret passage, to her prison, iii. 34⁹. Exeunt omnes.

ACT IV.

From iv. 9⁶⁻⁷, it appears that the Queen has now learned of the subterranean passage and blocked up its entrance. We are forced to assume that this closure of the passage is made *at the garden end* thereof. For the Heroine, the passage thus becomes a cul-de-sac: its prison end is open; she can enter it and traverse its entire length; but she cannot get out at the garden end.

Accordingly, somewhere near the garden end, a new branch passage has been excavated from the main passage to the sanctuary of Chāmuṇḍā near the Banyan, the mouth of this branch passage being concealed behind the idol, iv. 18³⁸. Between the entrance of the Magician and that of the King (scene 5), the Heroine traverses the passage that connects the prison and the sanctuary five times.

Scene 1 (the love-sick King): presumably, the King's apartments. Enters, with his Jester, the King, and bemoans the ardor of summer and of love. Episode of the tame parrot, iv. 2¹. More stanzas of love and summer, iv. 3–9.

The Jester now tells the King how the Queen has closed up the entrance to [the garden end of] the subterranean passage, and tells of the guards that have been set all about that entrance, iv. 9⁶⁻¹².

Scene 2 ("stage-traffic"): place and actors the same. Enters Sāraṅgikā, iv. 9¹⁵, with a message from the Queen: "The King must mount the

palace roof today to see the Banyan festival," iv. 9¹⁸. Exit Sāraṅgikā, iv. 9²⁰.

Scene 3 (the Banyan festival): from the palace roof, iv. 9²¹, King and Jester look down on an elaborate dance. In nine stanzas, iv. 10–18, the Jester describes the dance, the merry-makings, and the off-hand theatre play (impersonations with masks, etc.).

We must here imagine a slight interval in which King and Jester come down from the palace terrace and go to the Emerald Seat, and thence to the Plantain Arbor. But see note to ii. 29⁷.

Scene 4 ("some necessary question of the play"): the Plantain Arbor, palace garden, iv. 18³. Reenters Sāraṅgikā, iv. 18⁴, with a message from the Queen: "The Queen has arranged that the King, this very evening, shall take to wife yet another princess, iv. 18⁷, a princess of Lāṭa, named Ghanasāra-mañjarī," iv. 18¹⁸⁻¹⁹. The messenger, furthermore, narrates that the Magician induced the Queen to assent to this arrangement on the ground that her husband, the King, would become an Emperor by contracting this new marital alliance, iv. 18²². The ceremony is to take place in a sanctuary near the Banyan, presumably the festival Banyan, iv. 18³⁰⁻³². Exit Sāraṅgikā.

After exchanging suspicions (iv. 18³⁴⁻³⁶) that the Magician is at the bottom of this affair, exeunt King and Jester. The mention of their exit is omitted in the stage directions.

Scene 5 (the wedding): the sanctuary of Chāmūṇḍā, in the palace garden, near the Banyan. With two episodes:

Episode 1^a, the prison room ; 1^b, the Queen's apartment.

Episode 2^a, the prison room ; 2^b, the Queen's apartment.

Enters the Magician, iv. 18³⁷, and does homage to the Goddess, iv. 19, whose idol screens the mouth of the new branch passage, iv. 18³⁸.

Enters the Heroine, iv. 19³, coming from her prison, and issuing forth from the passage by a small opening behind the idol.

Enters the Queen, iv. 19¹⁰, coming from the garden, and is dumfounded at seeing the Heroine, whose escape from the prison she thought she had at last effectually blocked. The Queen cannot believe her own eyes, iv. 19¹⁴⁻¹⁵. Accordingly,

Episode 1^a. The Queen, iv. 19²⁰, on pretext of returning to her apartments to get some things for the wedding (iv. 19¹⁸), "steps about" on the stage, to indicate that she is leaving. We are to imagine that she goes by way of the garden to the prison room. The Magician sees through her pretext and sends the Heroine hurriedly back, iv. 19²⁴, by the new branch passage, to her prison, which she is of course imagined to reach before the Queen. The Queen is again no less astonished to find the Heroine quietly seated in the prison, iv. 19²⁹, and, after a few words with her, "starts" to return to the sanctuary,

iv. 19³⁷. Thereupon, the Heroine returns thither by the secret passage, with speed (see iv. 19⁴¹).

Episode 1^b. The Queen, on her way back, to make good her pretext, stops at her own apartment for a moment while she and her friends pick up the things for the wedding, iv. 19³⁸⁻³⁹. Arriving at the sanctuary, she is again dumfounded, iv. 19⁴³, at seeing the Heroine as before.

Episodes 2^a and 2^b are simply repetitions of the same manœuvres, iv. 19⁴⁹⁻⁵⁵ and iv. 19⁵⁶⁻⁶⁰.

Enters the King, with his Jester and Kuraṅgikā, iv. 19⁶¹. Effusive admiration on the part of the King, iv. 19⁶⁴-20. The Jester shuts him up, iv. 20⁴. The attendants proceed to arrange the wedding costume for the King and for "Ghanasāra-mañjarī," iv. 20⁶. It now transpires, iv. 20¹³, that the latter is no other than Karpūra-mañjarī. The ceremony is performed, iv. 21², and the King "takes his seat as an Emperor," iv. 21⁴.

Behind the stage, a Bard congratulates him, iv. 21⁶; the King felicitates himself, iv. 23; and the play closes with the usual benediction.

5. Dramatis Personæ.

Chanda-pāla, the King.

Kapiñjala, his Jester (Vidūshaka), a Brahman.

Vibhrama-lekhā, the Queen.

Vichakshaṇā and Sāraṅgikā, her attendants.

Bhāiravānanda, a master magician.

Kāñchana-chanda and Ratna-chanda, two bards.

Porteress, an unnamed woman, who serves as door-keeper.

A tame parrot.

Karpūra-mañjarī, the Heroine.

Kuraṅgikā, her confidante.

NOTE.—The Heroine is the daughter of Vallabha-rāja, King of Kuntala, and of his wife, Çaci-prabhā (p. 240). The latter is the sister of Vibhrama-lekhā's mother. The Heroine and the Queen of our play are therefore first cousins (daughters of sisters).

ABBREVIATIONS.—For abbreviated titles of books and papers cited, see pages 175-177.

KARPŪRAMAÑJARĪ.

ACT I.

PROLOGUE.

INVOCATION.

ALL hail to Sarasvatī!¹ joy to the poets, Vyāsa² and the rest! may the most excellent words of others too³ turn out highly acceptable to the critics! may the Vāidarbhī style of writing⁴ flash like a revelation upon us, — so too the Māgadhi and also the Pāñchālikā! may the connoisseurs of poetry let these styles melt on their tongue, as do Chakora birds with the moon-beams!⁵ 1

Moreover:

Ever cherish ye deep reverence for⁶ the loves of Cupid and [his wife] Rati, in which no flurried embraces are noticed, no noisy kissing is going on, nor amorous beating of the breasts.⁷ 2

[End of the invocation.⁸]

STAGE-MANAGER. May the union of Īiva and [Pārvatī, his wife,] the Daughter of Himālaya, who are dear to the hosts of the Gods, whose pledge of love is [their son,] the Six-faced [God, Kārttikeya], and who are adorned with a crescent moon [on their brows], yield you happiness. 3

And again:

Victorious is Rudra,⁹ who often, as he bows low¹⁰ to assuage [his Pār-

¹ The Goddess of Speech.

² Reputed author of the Mahā-bhārata.

³ That is, of this dramatic company, no less than those of the more famous poets.

⁴ The styles (rīti) are enumerated at Sāhi-tya-darpaṇa, no. 625 f. See Kāvya-darṣa, i. 40 f.

⁵ On which they are said to feed.

⁶ 'Bow down (far, i.e.) low before.'

⁷ 'Loves, not possessing noticed embrace-furries, nor produced kissing-noise, nor performed breast-beatings.'

⁸ Recited presumably by the sūtra-dhāra or Director (who here makes his exit); and, if so, an interesting survival of older dramatic usage. See Konow's Essay, p. 196; and Lévi, pp. 379, 135. The "Director's" first subordinate seems to have been the "Stage-manager"; and subordinate in turn to the latter was his "Assistant." See p. 217.

⁹ Tantamount to Īiva.

¹⁰ 'In his bowings.'

vati's] jealous anger, lays — a bit quickly¹ — at the lotus-like feet of the Daughter of Himālaya his offering of pearly moon-beams,² together with a silvery conch made of the moon's slender crescent and filled to the brim³ with waters of the Ganges of Heaven, and places his two hands the while [in token of reverence] on his bowed head. 4

[Walks about the stage and looks toward the tiring-room.]

But our players seem [already] to be busy about their acting : for one actress is getting together such costumes as suit the rôles ; another is twining garlands of flowers ; [4] a third is putting the masks in order ; some one seems to be rubbing colors on a palette ; here they are tuning⁴ a flute ; there a lute is being strung ; [8] and here they are making ready three drums ; here the noise of timbrels is heard ; [10] there they are rehearsing the introductory stanza. So I'll call some attendant and inquire.

[Looks toward the tiring-room and beckons.] [13]

[Enters the Assistant of the Stage-manager.]

ASSISTANT. Sir, your commands. [15]

STAGE-MANAGER. You seem to be busy about a play, are you not ?

ASSISTANT. To be sure. We are going to enact a Saṭṭaka.

STAGE-MANAGER. But who is the author of it ?

ASSISTANT. Your worship, let this be answered : who is called "Moon-crowned" ?⁵ and who is the teacher of Mahendrapāla, the crest-jewel of the race of Raghu ? 5

STAGE-MANAGER. [Reflecting.] Aha ! that, I think, is an answer in the form of a question : [aloud] Rāja --- gekhara !

ASSISTANT. [Yes,] he is the author of it.

STAGE-MANAGER. [Recollecting.] It has been said by the connoisseurs :

"Saṭṭaka" is the name of a play which much resembles a Nāṭikā, excepting only that Praveçakas, Vishkambhakas, and Aṅkas do not occur. 6

[Reflecting.] Then why has the poet abandoned the Sanskrit language and undertaken a composition in Prākṛit ?

¹ For fear lest her anger increase.

² 'Of moon-light pearls.'

³ See under ā. Literally, 'to the root,' and so, 'radically, completely.' Similarly at ii. 2^a.

⁴ See OB. under sthāna 1 (w).

⁵ Literally, 'Having the night's beloved (raaṇivallaha) [i.e. the moon, which is also called rāja] as his crown' (sihaṇḍa) [Sanskrit, çikhaṇḍa, used as an equivalent for gekhara]. That is, the assistant's reply is couched in the form of a charade.

ASSISTANT. Sanskrit poems are harsh; but a Prākṛit poem is very smooth; the difference between them in this respect is as great as that between man and woman. 7

And he who is expert in all languages¹ has said :

The various themes remain the same; the words remain the same, although undergoing [certain phonetic] modifications²: a poem is a peculiar way of expression,³ be the language whichsoever it may. 8

STAGE-MANAGER. And has he then [the poet] made no statement about himself?

ASSISTANT. Listen. A statement has indeed been made by one of his poet contemporaries, the author of the story of Mṛgāṅkalekhā, by Aparājita,⁴ namely, as follows :

He who has risen to lofty dignity by the successive steps of young poet, chief poet, and teacher of King Nibbhara,⁵ [i.e. Mahendrapāla], — 9

He is the author of it, the famous Rājaṣekhara, whose merits make resplendent the three worlds even, [and] are left unblemished [even] by the rivalry of the moon. 10

STAGE-MANAGER. At whose instance then are you enacting the play?

ASSISTANT. The crest-garland of the Chauhan family,⁶ the wife of the chief poet Rājaṣekhara, the lady whose husband wrote the play, Avantisundarī, — *she* desires us to enact it.⁷ 11

Moreover :

In this excellent Saṭṭaka, which is a river of poetic flavors, [King] Chandaṭpāla, the moon of our earth, in order to achieve the rank of an Emperor, takes to wife the daughter of the Lord of Kuntala. 12

STAGE-MANAGER. Come, then ! what we have at once to do let us accomplish; for the Director and his wife, who have taken the parts of the King and the Queen, are waiting in the tiring-room.

[*The two walk about the stage and exeunt.*] [4]

[*End of the Prologue.*]

¹ This seems to refer to Rājaṣekhara. — The following jadḥā is like the Greek “recitative ḡri.”

² Such namely as obtain between Prākṛit words and the corresponding Sanskrit ones.

³ That is, its distinctive character lies in

its mode of expression. The definition is, in the original and as we give it, loose.

⁴ See p. 197.

⁵ See p. 178.

⁶ See p. 180, and C. M. Duff's Chronology of India, p. 277, and Journal of the Royal Asiatic Society, 1899, p. 546.

⁷ Lit., ‘it, the work of her husband.’

[Then enter the King, the Queen, the Jester, and, according to rank, the attendants. All walk about the stage and take seats in due order.] [7]

KING. O Queen, daughter of the sovereign of the Deccan, I congratulate you that the spring is begun.¹ For,

Inasmuch as the maidens no longer put much wax on their lips,² and do not in arranging their braids anoint them with fragrant oil, and do not put on a bodice, and are indifferent even as to the use of the thick saffron³ for their mouths,—therefore I think the festal spring-time is at hand and has overcome by its power the cold. 13

QUEEN. I too, in my turn, will congratulate you.

Now that the frosts are gone, [again fair maidens] rub their pearly teeth.⁴ Little by little [again] they set their hearts on extract of sandal.⁵ At this season, behold, couples sleep on the verandas of their dwellings,⁶ the blankets heaped [unused] at the foot [of their couches]. 14

FIRST BARD. [Behind the stage.] Victory, victory to thee, [O King]! Thou gallant of the women of the East, thou champak-bloom ear-ornament of the town of Champā,⁷ thou whose lustre (*rādhā*) transcends the loveliness of Rādhā,⁸ who hast conquered Assam by thy prowess, who

¹ See p. 214-215.

² As they would in the cold weather to prevent chapping.

³ In the Indian materia medica (see Dhanvantariya Nighaṇṭu, p. 96) saffron is esteemed fragrant and pungent and hot and as a specific for cough, phlegm, and sore throat. Hence pretty girls have less need of it at the end of the season of cold and of colds.

⁴ With rind of betel (cp. p. 181). Konow cites Viddh., p. 75² (chollida = gharṣita), and H. 4.395 (choll = takṣ): 'Fair maidens (do, i.e. putzen, un-mrjanti) cleanse their teeth.' This too is a sign of returning spring: for in the cold weather, it was actually painful to cleanse them because of cracked lips. — Vāsudeva renders chollanti by sphuranti: 'the teeth-jewels flash,' i.e. girls show their pearly teeth in laughing, which they could not bear to do while their lips were so chapped. Cp. Rtu-saṁhāra, iv. 6.

⁵ Esteemed as the most eminent refrigerant (Dhanvantari, p. 93), and so the exact opposite of the calefacient saffron. Cp. Indische Sprüche, 1763, 2215.

⁶ Ghara seems to include the whole

dwelling-place, i.e. the central bungalow and all the adjoining compound. In cold weather, people slept, for the sake of warmth, in the antar-gṛha, the innermost apartment or perhaps the central bungalow. Now, on account of the heat, they have left off doing so, and sleep in the sāliās: these may be thatched-roofed sheds without walls (to secure shade and allow circulation of air), or else verandas around the antar-gṛha; and might, in either case, be called majjhima as being 'between' the antargṛha and the walls of the compound.

Vātsyāyana, Kāmasūtra, ed. Bombay, 1891, p. 44, 45, speaks of a dwelling with spacious court, and with two sleeping-rooms (bhavanam dvi-vāsagṛham), an inner (ābhy-antaram) and an outer (bāhyam); the comment refers also to the vāstuvidyā.

⁷ The champak-tree has a very fragrant golden flower much used as a decoration for the hair and ears. The far-fetched metaphor of the bombastic panegyrist is chosen here in part for the sake of the pun.

⁸ Literally, 'O thou, having the loveliness of Rādhā [a district of western Bengal]

providest merry-makings (*keḷi*) for Hari-keḷi,¹ who mayst well make light of² the beauty of genuine gold, who delightest us by the comeliness of all thy person! — May the beginning of the fragrant season [spring] be a joy to thee! For now,

Cool from the Malabar mountains, are coming the [vernal] breezes.³
Wanton they ruffle the down on the cheeks⁴ of the Pāṇḍian women,
Breaking the jealous pride⁵ of the tender maidens of Kāñchi,
Filling the matrons of Chola with passion for love's embraces,
Waving the tresses [fair] of the beauties that dwell in Kārṇāṭa,
Tying the knots of love 'twixt the Kuntala girls and their lovers.

15

SECOND BARD. [*Behind the stage.*] The champak bloom has become like to a Marāṭha girl's cheek when rubbed with saffron-paste.⁶ The jasmines, with blossoms as fair as slightly churned milk, are bursting and bursting.⁷ The dhak-tree,⁸ blackish at the root,⁹ and with bees clinging to its tips, looks as if bees were clinging to it from head to foot¹⁰ and drinking its juices.

16

KING. Dear Vibhramalekhā, say not that I have congratulated thee, nor that thou hast congratulated me; but rather that both of us have been congratulated by the two bards, Kāñchana-chaṇḍa and Ratna-chaṇḍa.¹¹ [2] So now to her heart's content let my Queen with eyes as big as [her]

surpassed by thy (rādhā or) lustre' — again a pun.

¹ A name for Bengal (Hemachandra, 957) — again a pun.

² Literally, 'hast made light of,' i.e. art so handsome that thou canst well afford to do so. — When it comes to the version of Indian panegyric, English is poor indeed.

³ Cp. Madanikā's song kusumāuha-piādūao, near the beginning of act i. of Ratnāvalī (translated, Wilson, ii. 270). Also, Kādambarī, p. 437⁵. Similarly Tennyson, Locksley Hall, line 20, "In the Spring" etc.

⁴ Literally, 'Wanton in causing horripilation on the edges of the cheeks.'

⁵ So that they yield to the seductions of love. The same idea at ii. 50^b and iii. 30^a.

⁶ Of saffron it is also said that it will make the face as fair as the full moon's disk — Yogaratnākara, under kṣudrarogacikitsā, p. 382²² of Poona ed. The tertium comparationis appears to be the color common to the

golden-hued champak blossom and to the flesh-tint of the cheek when somewhat yellowed by the overlaying of saffron.

⁷ The flowers of most varieties are very fragrant and of pure milky whiteness — cp. i. 19^c.

⁸ The *Butea frondosa*, a middle-sized tree, its trunk crooked and covered with ash-colored, spongy, scabrous bark. Lac insects [Coccidæ] are frequent on its small branches and leaf-stalks. So Roxburgh, p. 540 f. The lac exudes from the punctures made by the coccus. — See Griffiths, fig. 72 and pl. 63.

⁹ So that this too (see preceding note) looks as if bees were swarming upon it.

¹⁰ Literally, 'appears (notatur) as if quaffed by bees that cling [to it] even in two directions or points, i.e. even at top and bottom.' — Perhaps bhasala (here rendered 'bee') refers (inaccurately?) to the coccus insects.

¹¹ He is called by the equivalent name Māṇikya-chaṇḍa at iii. 26².

open palm,¹ contemplate this festal season of spring :²—[of spring,] that quickens bold maids unto amorous flurry ; that sets a-dancing like dance-girls the creepers that sway in the Malabar breezes ; that sweetly recites its pañchama-note in the throats of the soft-throated [cuckoos] ;³ that brings forth in ample measure the rods for the bows of Cupid and speedeth the arrows of love with vehemence none may hinder ;⁴ [of spring,] the loved friend of [that] matron staid, [the Earth,] the Keeper of Treasure. [3]

QUEEN. The Malabar-breezes have indeed begun, as the bards have said. For,

Waving the garlands that hang in the doorways of Lañkā,⁵ slowly swaying the sandal-tree thickets in the hermitage of Agastya,⁶ blended with odors of camphor, making to tremble the clumps of açoka,⁷ setting completely a-dancing the creepers of betel, impetuously kissing the waters of Tāmaparnī,⁸ [hither at last] are blowing the breezes of Chāitra.⁹ 17

And again:

“Your jealous pride quit ye, [fair maids]! give [each] to your darling a glance, be it never so restless!¹⁰ [for] tender youth, that plumps your swelling breasts, by days is measured,¹¹ five [perchance], or ten!”—such is, as it were, the Five-armed God’s¹² all-galling command, disguised

¹ Cp. note to i. 32.

² I take mahūsava (madhu-utsava) as an instance of rūpaka (Daṇḍin’s Poetics, ii. 66) and interpret it, not as ‘spring-festival,’ but rather as ‘the spring which is like to a festival,’ and so, ‘the festal season of spring.’ Similarly, ‘creeper dance-girls,’ i.e. ‘creepers that are like dance-girls.’

³ Literally, [spring,] ‘possessing the note, sweet and recited (or sweetly recited), in the throats of the soft-throated [kokilas or kolls].’

⁴ I take this as a copulative compound (Whitney, Grammar, § 1257) made up of two possessive compounds: literally [spring,] ‘possessing abundantly-produced Cupid’s-bow-rods and possessing unbroken arrow-impetuosity.’—The exceedingly long word is notable for its excessive alliterative use of nd’s.

⁵ Ceylon.

⁶ Located on a crest of the Malabar range

by the Rāmāyaṇa, ed. Bombay, iv. 41. 15 ; but a later stanza (34) of the same canto inconsistently puts his dwelling on Mount Kuñjara in Ceylon.—The canto contains many of the geographical allusions which occur in this play. Cp. Lassen, Indische Alterthumskunde, i. 153 f.

⁷ Kañkellī, a name for the açoka-tree—see my notes to l. 20²⁷.

⁸ A river rising near the southern end of the Western Ghats and flowing generally south and east to the gulf of Manar. At present the name Malaya is hardly applied to the Ghats so far south.

⁹ The first month of spring, March–April, p. 214.

¹⁰ Literally, ‘a glance, followed by unsteady movements (of the eyes).’

¹¹ Literally, ‘youth [is] for days.’

¹² Cupid’s.—For 20 names of Cupid and for names of his belongings, see Hemachandra, 227 ff.

under the melodious warblings of the cuckoo, which the festal season of Chāitra [just now] hath suddenly given.¹ 18

JESTER. Hi there! among you all, I'm the only one that's a bit of a scholar: for my father-in-law's father-in-law used to lug around books at another man's house.

ATTENDANT [Vichakshaṇā]. [*Bursts out laughing.*] Got your learning by direct inheritance, then, didn't you? [4]

JESTER. [*Rather nettled.*] Ha, you slave-girl's child, who'll be a bawd in your next birth, you Vichakshaṇa, Small-Fraction-er!² am I such a fool as to be laughed at even by you? [6] And besides, — O you polluter of other men's sons, you light-o'-love,³ you terror of the gambling-hells, hand and glove with ruined folk!⁴ — what have *you* got to say against my inheriting my learning?⁵ please take notice that they who are born in Akāla-jalada's family do get their learning by inheritance! but there's no use in talking. — "Bangle on your wrist, no need of a mirror."⁶ [10]

VICHAKSHAṆĀ. [*Reflecting.*] Right you are! — Nor of asking⁷ the bystanders if a horse is speeding, when you see him on the dead run. — Come now, give us a description of spring. [14]

JESTER. How do you come to be standing there chattering like a caged starling?⁸ *You* don't know anything. — So I'll give my recitation

¹ I find a very similar thought in Kāvya-prakāṣa, x. 105, p. 705, ed. Bombay (given also by Böhtlingk, Sprüche, 2021, kṣīṇaḥ, etc.).

² I coin this word to reproduce the jingling and riming billingsgate of the original — ṇillakkhaṇe viakkhaṇe, 'insignificant Vichakshaṇā'; and neglect the -ā.

³ An unclear word; perhaps 'having the character of a bee' (in its flight), i.e. 'unsteady, capricious.'

⁴ 'O thou, united with ruined folk,' root truṭ.

⁵ 'Was the inheriting of my learning a discredit?'

⁶ The fact is as plain without talk as is a bangle on your wrist without a mirror. This last seems to be a proverb (p. 206) and in abrupt form.

⁷ That is, 'and no need of asking' etc. — Apparently a second proverb of the same purport as the foregoing.

⁸ 'Caged sārīā.' The same as the maṇṇa-sārīā, Skt. madana-sārikā. From maṇṇa or mayāṇa Platts derives mainā, the name of the mina bird: see his Hindústānī Dic'y, under mainā, p. 1108a. The mina is the talking starling or religious grackle of India, the Eulabes religiosa: see Century Dic'y, under Eulabes, and picture.

As Dr. Konow tells me, the sārīkā is mentioned with the parrot (suke sālikā) as early as Aṣoka's reign, namely in Edict 5 of the Delhi Pillar: see Senart, Les édits des piliers, p. 44, 65, or Bühler, ZDMG. xlv. 64, 69, or Bühler, Epigraphia Indica, ii. 259.

The birds are habitual companions in literature and in life. A caged parrot and the mina are mentioned together, Mṛcchakaṭikā, ed. Stenzler, p. 71¹⁶, the latter as chattering (kurukurādi) like a saucy house-maid. Cp. the whole scene with the caged sārīā, Ratnāvalī, beginning of act ii.; and parrot

before my old man¹ and the Queen : for musk isn't sold in a petty hamlet or a jungle ; nor is gold tested without a touchstone.² [18]

[So saying, he recites.]

The Sinduvāra shrubs that bear a quantity of blossoms like to rice-pudding,³—my favorites are they ; and also the multitudes of fair jasmine blooms, like to strained buffalo-milk.³ 19

VICHAKSHAṆĀ. [*Derisively.*] Your words are as paltry as you yourself are.⁴

JESTER. Well then, Miss Noble-Words, do *you* give a recital.

QUEEN. [*Smiling a bit.*] Friend Vichakshaṇā, you're rather puffed up⁵ with pride before us on account of your strong poetic ability. [5] So then, do you recite now, before my lord, [the King], a bit of poetry of your own making : for that is true poetry which will bear recital⁶ in the assemblies ; that is pure gold which proves clear⁷ on the touchstone ; she is a true wife who gladdens her husband ; he is a true son who makes his family illustrious. [7]

VICHAKSHAṆĀ. As the Queen commands. [*So saying, she recites.*]

episode of this play, iv. 4. In KSS. 77, parrot and mina tell stories. — Caged birds in frescoes, Griffiths, pl. 45.

The Indian exquisite (nāgarika) spent the time between his forenoon meal and his midday nap in teaching his parrots and starlings to talk : see Kāmasūtra, ed. Bombay, 1891, p. 48¹¹, 49¹⁸ ; Bāṇa's Kādambarī, p. 356 end. For this accomplishment both birds have great capacity. They can rattle off at a great rate the Vedas and Śāstras, which they incessantly overheard : Kādambarī, p. 81¹, 38 ; cp. Harshacharita, p. 244⁷, 221 end ; also, above, p. 204, Pischel. Secrets must not be told in their presence : comm. to Manu vii. 149. A very learned parrot appears at KSS. lix. 28 ff. Both birds alike come to grief for their much talk, Sprüche, 899.

See T. C. Jerdon, Birds of India, Calcutta, 1863, ii. p. 320-340 ; R. C. Temple has a valuable paper about the bird, Panjābī Shārah, Indian Antiquary, xi. 291-3 : cp. xiv. 305 (Aelian's description). See also Wilson, Hindu Theatre, ii. 277 ; and Index to Ridding's Kādambarī, p. 225, under maina. While I am studying this subject, my friend Rouse, of Rugby School, sends me his charming

book, The Talking Thrush, London, 1899. And Bloomfield refers me to Kāuṣika, x. 2, etc. (very pretty symbolism).

¹The Sāhitya-darpaṇa, no. 431, allows vaassa, 'comrade,' as a form of address to the king, to be used by royal sages and by the jester. When so used by the jester, with pia-, it seems to me to connote no less familiarity than our colloquial "Old Man." — The chief of police uses it when he offers to treat the low-caste fisherman, who, after finding Çakuntalā's ring, gives part of the money-reward to the officers (end of prelude to act vi.). Cp. preface, p. xix.

²I mustn't cast my pearls before swine, nor seek the applause of "the unskilful." Only "the judicious" must pass upon my verses. — Proverbial expressions again.

³In whiteness. Cp. i. 16^b and Kādambarī, p. 100, 261. — The Jester's verses smack of the kitchen.

⁴'Your words match your own paltriness,' taking kantārattaṇa as = kārpaṇya.

⁵For uttāṇā, Konow cites Pāyālacchī, st. 75.

⁶'That is poetry which is recited' etc.

⁷Sub voce nivaḍ : cp. H. 4. 62.

The winds that had almost died on¹ the flanks of the mountains of Lañkā, that had grown weak from filling wide-expanded hood after hood of the serpents,² wearied with dalliance,³ — at this season, they, as Malabar-winds, mingling with the sighs of maids whose lovers have left them, have become, suddenly, although in their childhood,⁴ strong, filled as it were with freshness. 20

KING. Truly, Vichakshaṇā is clever (*vichakshaṇā*) by reason of her skill in expression and her variety of diction. And so, she stands — what else? — as a crest-jewel of poets.

JESTER. [*Nettled.*] Then why don't you say it straight out: "Vichakshaṇā's at the tip-top in poetry, [and I,] Kapiñjala, a Brahman, at the very bottom"? [4]

VICHAKSHAṆĀ. My good man, don't get excited. It's your poem that betrays your poetic ability:⁵ for your words, fine [enough in themselves], although [spent] on a matter blameable for paltriness, — like a string of pearls on a flabby-breasted [old hag], like a [trig] bodice on a pot-bellied creature, like the collyrium pencil⁶ on a one-eyed woman, — are not over and above charming. [7]

¹ Root *skhal*: 'stumbled,' or (as we say of the wind) 'fallen'; and so, 'checked by.'

² Literally, 'had come to impoverishment in the wide-expanded hood-row's (subjective genitive!) swallowing.' The ranks of expanded hoods of the female serpents have swallowed so much of the wind that its force has slackened! Characteristic exaggeration! Quite similar is the idea of Daṇḍin, who calls the slack south-wind the "leavings from the repasts of the serpents of the Malabar hills," *Daṇḍakumāra-charita*, I. v., beginning. — "The snakes, 'tis said, on wind are fed." *Sprüche*, 4373, *phaṇī pavanabhuk*: cp. 4376. "The Cobras . . . prefer taking their food at dusk or in the night." — *Fayrer*, p. 6.

My colleague, Mr. Samuel Garman, Herpetologist of the Agassiz Museum, kindly refers me to Sir Joseph Fayrer's *Thanatophidia of India*, 2d ed., London, 1874. Plates 1-6 of this magnificent folio are devoted to the very deadly *Naja tripudians*, the *Naga*, or *Cobra di Capello*. I quote from page 7: "Some of the snake-catchers have a curious notion concerning the sex of the Cobra. They

say that the hooded snakes are all females and poisonous; and that the males are all hoodless and innocent." It is not venturesome to assume that this belief, albeit unfounded, was current a thousand years ago and accepted by our poet. Hence the significance of his specific mention of the female serpents. The males are in fact smaller than the females, Mr. Garman tells me. — If Fayrer is not accessible, the reader may consult Joseph Ewart's *Poisonous Snakes of India*, London, 1878.

³ Cp. *Bhartrhari's ardham nītvā*.

⁴ Because the season in which they blow has only just begun. — The whole stanza is commented in *Jhalkikar's* ed. of *Kāvya-prakāṣa*, iv. 41, p. 157.

⁵ That is, if you have any: and here, yours show that you haven't. — I purposely use 'betray,' as having, like *pisuṇedi*, a sinister connotation.

⁶ That is, the strokes of the pencil with which women applied the collyrium to blacken their eyelids and eyebrows by way of adornment.

JESTER. With you, on the contrary, although your matter was charming, — it wasn't pretty, the way you strung the words together. [8] Like a row of copper bells on a golden girdle, like trimmings of coarse silk on a [fine] silken fabric, like sandal-ointment on a girl of loveliest tint,¹—it [your language] doesn't partake of the elegance [of your ideas].² But in spite of all that, you do get praised. [10]

VICHAKSHAṆĀ. My good man, don't get excited. There's no rivaling you : for you, though unlettered as the iron beam of a goldsmith's balance, are employed [in a, *that is*] as part of a [still finer] balance for weighing jewels ; while I, though lettered like a [common] balance, am not employed in the weighing of gold.³ [14]

JESTER. If you ridicule me that way, I'll tear off that part of you that goes by the name of Yudhishṭhira's eldest brother,⁴ your left one, and your right one too, in a hurry. [15]

VICHAKSHAṆĀ. And I'll break that part of you that goes by the name of the asterism⁵ following Latter Phalgunī, in a hurry. [16]

KING. Man, don't talk that way. She has some standing⁶ in the line of poetry. [18]

JESTER. [*Nettled.*] Then why don't you say it straight out : "Our little hussy's a first-rate poet, ahead even of Harivṛddha, Nandivṛddha, Poṭṭisa, Hāla, and the rest"? [*So saying, he prances around on the stage.*] [21]

VICHAKSHAṆĀ. [*Derisively.*] You take yourself off to where my first swaddling-clothes went.⁷ [23]

¹ To an Occidental, *gāura*, 'yellowish' is a doubtful compliment : it is applied to a beautiful woman of golden flesh-tint, at *Rāmāyaṇa* v. 10. 52, ed. Bombay, and is used similarly here, as I think.

² Or, your uncouth words do not support or keep from falling (*avalambedi*), that is, do not keep from appearing ridiculous, the elegance of your ideas. — The jester's words are good and his subject bad (like pearls on a hag) : *Vichakshaṇā*'s words are bad and her subject good (like a coarse patch on a fine fabric). I am not sure about *avalambedi*. If I am right, the sandal-ointment seems out of place.

³ Presumably, the beam of the common balance, for bulky things like cotton, had

its divisions marked by letters (*akṣaras*) ; while the beam of the balance for weighing gold or finer objects was not lettered. At any rate, the play of words on "unlettered" (= 'unmarked' and 'illiterate') and "lettered" (= 'marked' and 'literate') is palpable. — She means, "you, jester, are a rough stick ; but are employed on work (poetry) as fine as gem-weighing — that is, royal favor gives you a chance at 'high art' : while with me the case is reversed."

⁴ *Karṇa* : *karṇa*, as appellative, means 'ear.'

⁵ *Hasta* : *hasta* means also 'hand.' See p. 214.

⁶ Compare BR. vii. 1330, under *k*).

⁷ That is, "to the devil knows where!"

JESTER. [*Turning his head to look back.*] And you—to where my mother's first set of teeth went.¹ [25] Here's luck to such a royal court as this, where a hussy appears [to be set] on a par with a Brahman, where strong drink and the five products of the [sacred] cow are put in one and the same dish, where glass and ruby are employed together on the [same] parure. [26]

VICHAKSHAṆĀ. In this royal court may you have that² put on your neck [namely, a half-wring, as we might say], which the Exalted Triple-eyed God [Çiva] wears on his head [namely, the half-ring of the moon]; and may your head be well bruised by that [namely, the touch of a foot] by which³ the longings of the açoka tree are satisfied [namely, the touch of a maiden's foot]. [27]

JESTER. Ha, you slave-girl's child, you terror of the gambling-hells, you wholesale polluter of young men,⁴ you street-walker! that's the way you talk to me, [is it?] well then, as sure as I'm a great Brahman,⁵ you shall get that by which, about February or March, the longings⁶ of the horse-radish tree⁷ are satisfied; and that which a strong but lazy bull gets from the outcastes.⁸ [29]

VICHAKSHAṆĀ. While I, if you go rattling on that way, like the [jingling] bangles on my foot,⁹ with my foot I'll smash your face. And

¹ "To the devil knows where."

² The *ardha-candra*, literally, 'half-moon,' serves as Çiva's diadem (cp. i. 3^a); but the word means also 'the hand bent like the crescent moon for clutching.' 'To (give, i.e.) put a half-moon on a man's neck' = 'to wring his neck.'

³ Literally, 'by which the açoka tree gets its *dohada*:' *dohada*, 'the whimsical longing of a pregnant woman,' is here the desire of the budding tree to bloom. This is accomplished by the touch of a fair maid's foot. The "touch" as applied to the jester would be a rude kick.

The açoka is one of the loveliest of Indian trees. It blooms at the beginning of the hot weather, say the botanists; when touched by a fair maiden's foot, say the poets.—The latter have very much to say about it; compare ii. 43, below, and Vāsudeva's Scholion thereto, and see especially ii. 47. Indeed, the *Sāhitya-darpaṇa* makes the matter to be one of "common notoriety"—see no. 576,

under *khyāti* . . . *viruddhatā*, and p. 228 end. See also Paul Elmer More's "Century of Indian Epigrams," no. XI; and *Sprüche*, 5693, *raktāçoka*, a stanza which some Mss. insert in the *Vikramorvaçi* immediately after *raktakadamba*, iv. 30. The flowers are of a beautiful orange color, changing gradually to red.

⁴ Seems to mean the same as *para-putta-viṭṭālīni*, i. 18⁸.—But Vāsudeva, p. 17¹⁸, explains it as 'getting your living by perjury,' taking *kosa* as 'false oath.'

⁵ 'By the word of me, a great Brahman.'

⁶ Sarcastically here.

⁷ *Moringa pterygosperma*, called *dañçamūla* at *Rājanighaṇṭu*, p. 142, Poona. The bulbs are cut up for a pungent sauce and the limbs are torn off for their flowers.

⁸ A cut in his nose, for the insertion of a nose-ring (cp. *Manwaring*, *Marāṭhī Proverbs*, no. 201).—Cp. *Hemachandra*, 1268, and *Marāṭhī baila*.—For ablative, see p. 203.

⁹ The point of comparison between the jester and the bangles is the senseless noise

what's more, I'll tear off from you the pair of parts [your ears] that go by the name of the asterism¹ that follows Latter Ashādhā, and chuck 'em away. [31]

JESTER. [*Walking testily about the stage — then in a rather loud voice, behind the curtain —*] Commend me to such a royal court as this — when² it's a devil of a way off! [a court] where a slave-girl sets up a rivalry with a Brahman! Well, from this day on, I propose — obediently paying my humble duty to my worshipful spouse Vasumdhara — to stay just at home! [*Laughter all round.*] [35]

QUEEN. What sort of fun can we have without our worthy Kapiñjala? [or] how adorn our eyes beautifully without collyrium? [36]

JESTER. [*From the tiring room.*] Oh no, you won't get me to come back, not by a long shot! better look out for somebody else to be your "old man": or perhaps you might put this mean little wench in my place, after giving her a mask with a long beard, and awful ears.³ — I'm the only one among you that's dead and done for; but you — here's life to you for a hundred years! [41]

VICHAKSHANĀ. Don't try to make up with⁴ the Brahman Kapiñjala: conciliation only makes him all the harsher, just as sprinkling water on a knot in a hempen rope makes it all the tighter. [43]

QUEEN. [*Looking in every direction around her.*] For that the God of Day, resting his glance on the unsteady swings that are tossed to and fro by the feet of the singing wives of the herdsmen, driveth his car with halting coursers,⁵ — therefore are the days very, very long.⁶ **21**

JESTER. [*Reëntering hurriedly.*⁷] Give place, give place!⁸

KING. For whom?⁹

JESTER. Bhāiravānanda is standing at the door.

that both make. Pāda-lagga, 'attached to my foot' = 'on my foot.'

¹ Strictly speaking, Abhijit (containing α Lyrae) comes next after Latter Ashādhā, but it is so far from the ecliptic as hardly to count. Then comes Ṣravaṇa: ṣravaṇa means also 'ear.' See p. 214, and Whitney's Essay on the Lunar Zodiac, there cited, pages 410, 409, and 355.

² Literally, 'such a court is praised when' . . . , like the German *das lobt ich mir*.

³ "Ears like a bamboo cup" — says the Scholiast.

⁴ I take *anu-saṁdhedha* as a Prākṛit

counterpart of *anu-saṁdhayata*, from *saṁdhay* as denominative of *saṁdhi*.

⁵ Literally, 'goes, having a limping-steed car, a car with limping steeds.'

⁶ This stanza is a covert hint (*dhvanyate*) at the fact that she greatly misses her jester. — Scholiast.

⁷ See Lévi, Théâtre, p. 374.

⁸ Although this English phrase means 'make way or room,' it is perhaps the nearest feasible equivalent for what is literally 'a seat, a seat!'

⁹ 'What (purpose is there) with it (the seat)?'

QUEEN. The one who is popularly reported to be a wonderful master magician ? [5]

JESTER. Yes, to be sure.

KING. Have him enter.

[The Jester goes out, and reënters with the Magician.]

BHĀIRAVĀNANDA. [As if a little boozy.]¹

As for black-book and spell, — they may all go to hell!²
My teacher's excused me from practice for trance.³
With drink and with women we fare mighty well,
As on — to salvation — we merrily dance!⁴

22

Moreover :

A fiery young wench to the altar I've led.⁵
Good meat I consume, and I guzzle strong drink;
And it all comes as alms, — with a pelt for my bed.
What better religion could any one think?⁶

23

And again :

Gods Viṣṇu and Brahm and the others may preach
Of salvation by trance, holy rites, and the Vedies.⁷
'Twas Umā's fond lover⁸ alone that could teach
Us salvation plus brandy plus fun with the ladies.

24

¹ See A. V. W. Jackson on tipsy episodes in plays, *Am. J'n'l of Philology*, xix. 250.

² Literally, 'I know nothing of (= I ignore) spells [and] Tantras.' The latter I take here to be the treatises called Tantras — cp. Aufrecht, *Bodleian Catalogue*, 91-95.

³ The intent contemplation which was very anciently and widely practised in order to bring on a state of hypnotic trance.

⁴ Literally, 'unto salvation we go, following the Kula way.' The "Kula way" is so called because its followers (Kāulas) refer to a Kula Upanishad as scriptural authority for their practices (Williams). — The union of the male principle in nature with the female is typified in the androgynous form of Īṣa, in which the right side is male and the left is female. The latter represents the personified 'Power' of nature (śakti = 'power'), and her worshippers are called Īkṭas or Followers of the Left-hand Way. This worship degenerated into the most indescribable licentiousness. It was ostensibly practised in order to attain, in the manner prescribed by the Tantras, the supernatural powers such as the

Magician is here supposed to possess. — The reader may consult Monier-Williams, *Brahmanism and Hinduism*,⁴ p. 180-186.

For the doubtless satirical juxtaposition of sensuality and salvation, cp. a lampoon on the Buddhists, cited by Leumann, *Wiener Zeitschrift für die Kunde des Morgenlandes*, iii. 332, which I render as follows :

A good soft bed ; an early drink on rising ;
Dinner at noon ; his toddy in the evening ;
Sweetmeats at night ; — to crown it all, salvation!

See? that's the way your Īkṭa-son would work it!

⁵ 'A hot strumpet has been consecrated (see *dīkṣā*) as lawful wife.'

⁶ Literally, 'to whom does the Kāula religion not appear charming?'

⁷ I have assumed "Vedy" (riming with "lady") as a colloquially humorous mispronunciation of "Veda," the name of the oldest holy scripture of India. It will seem natural enough to any Yankee.

⁸ Īṣa, as god of the Left-hand Īkṭas.

KING. Here is a seat. Let Bhāiravānanda take it.

BHĀIRAVĀNANDA. [*Seating himself.*] What'll you have me do?

KING. Glad to see a wonder in 'most any line you please.

BHĀIRAVĀNANDA.

I can bring down the moon to the ground
And show you its rabbit-face ¹ round.
The car of the sun I can stop in mid-sky.
Wives of sprites, gods, or Siddhas through heaven that fly,
Or of Īiva's retainers, — I fetch 'em anigh.
Lord knows what on earth I can't do if I try.

25

So tell me what you'll have done.

KING. [*Looking at the Jester.*] Say, man, has a peerless gem of a woman been seen ² anywhere?

JESTER. There is here in the Deccan ³ a town named Vidarbhā. There I have seen one gem of a girl. Her let him "fetch anigh" [to us] here. [7]

BHĀIRAVĀNANDA. I am fetching her anigh.

KING. Bring down the full moon ⁴ to the ground.

[*Bhāiravānanda represents in pantomime ⁵ the practice for trance.*] [10]

[*Then enters, with a hurried toss of the curtain, the Heroine. — All gaze.*] [12]

KING. Oh, wonderful, wonderful!

Since the tips of her curly locks yet stick to her face, since her eyes are red with the washed-off collyrium, since drops are a-tremble on the massy tresses she holds in her hand, ⁶ since she has but a single garment and that but half put on, ⁷ — therefore I think this girl, who alone can fill me with wonder, ⁸ was busied with her play in the bath ⁹ [at the moment when she was] "fetch'd anigh" by yonder master Magician.

26

And again:

With one lily-hand arranging the border of the garment that falls on

¹ The Hindu sees, not a "man in the moon," but a rabbit (cp. H. C. Warren, *Buddhism in Translations*, p. 274), or a black-antelope (cp. note to ii. 20 below).

² We miss the *tæ* or *tue* ('have you seen') which appears in the variants, and is answered by *mae*, i. 25⁶.

³ See page 213.

⁴ Literally, 'the moon on the night of the full,' — in palpable allusion to the first line of the Magician's stanza (25), but

with covert allusion to any full-moon-faced beauty whom the king would be glad now to see.

⁵ See Lévi, *Théâtre*, p. 387.

⁶ Literally, 'hand-supported mass of sprays of hair.'

⁷ 'Since a single garment-border (or garment-skirt) has been put on.' — She had no time to put it all on properly.

⁸ Literally, 'sole-producer of marvels.'

⁹ Cp. ii. 24 and note to ii. 24³.

her rounded breasts so firm,¹ with the other restraining² the sari³ that flutters as she walks,⁴— who in a picture could her grace portray?⁵ 27

JESTER. For her bath she had doffed her ample parure. Her adornments were spoiled by the breaking of the waves.⁶ Her slender form shows neath her dripping vesture.⁷ This maiden's glance is the sum and substance of loveliness. 28

HEROINE. [*As she looks at them all — aside.*] That this is some great King is made manifest by the way in which he plainly unites the graces of dignity and charm.⁸ Of this one too I have an opinion, [namely,] that she is his First-Queen—you don't need to be told, in order to recognize Gāurī⁹ at the left side of the Half-woman God.¹⁰ And this is the master Magician. [5] Here again are the attendants. [*Stops to reflect.*] Then why does his look seem to make so much of me, even in the presence of his wife? [*So saying, she gives a coquettish glance.*]¹¹ [9]

KING. [*Aside—to the Jester.*] When she suddenly, past my ear, shot a sidelong glance sharply flashing, [a flashing glance] whose brilliancy was like that of the cavities of the petals on the tips of the ketakas where the bee sucks,¹²—then was I whitened surely with the best of camphor

¹ Literally, 'on her firm-breast-hills': thala is used of parts of the body which may be considered as raised or elevated or projecting or rounded above or beyond its general surface—so of buttocks (ii. 1^a), of cheeks, of breasts. Cp. BR., s.v. sthala (3^a, 4^a).

² Dr. Konow books the word, of course, under root yam.

³ The kaḍilla (defined by HD. as kaṭi-vastra) is doubtless the sari (or saree or sary), a long piece of silk or cotton wrapped about the hips, with one end falling nearly to the feet and the other thrown over the head, and here the same as the potta or 'garment' of line b—since she wore but "one."

⁴ Literally, 'the kaḍilla which was moved (from the, i.e.) by the walking,' caṅkramaṇa-tas, Whitney, § 1098.

⁵ Literally, 'she is not portrayed in any one's picture.'

⁶ Of the pool or river in which she had been bathing.

⁷ Literally, (the glance of this one) 'having a body-liana (laā) coming into sight (ullāsin) from her dripping vesture,' ollānsua-ullāsi-taṇu-llaāe: or, ullāsin might be

'radiant,' i.e. 'radiantly beautiful'—see BR. under las + ud.

⁸ Literally, 'This one is known as a king by this (imiṇā) profound-and-charming grace-union.' Here imiṇā means 'this which you plainly see, this plain or manifest' (union), reminding us a little of Latin ille. As used of the character, gambhīra is 'deep, solemn, dignified.'

⁹ Literally, 'Gāurī, even untold, is known:—and it's just as easy, even without help, to recognize the Queen.'

¹⁰ See note to i. 22^d.

¹¹ Vāsudeva defines try-aḡram as tiryag-udañcitam, (she looks a look) 'bent sideways.' The king refers to this glance at ii. 1^d.—See notes on the coquettish glance, ii. 6^a, iii. 2^d.

¹² Literally, 'when a sharp sideglance-flash was shot ear-nigh suddenly, — [a flash] possessing brilliancy (chavi) like [that of] bee-sucked ketaka-tip-petal cavities.' I take sav- as 'with an ear-interval,' not hitting. Kaṭākṣachaṭā occurs in the 2d example to Sāhitya-darpaṇa, no. 100, cited by BR. ii. 1072. The pple āaḍḍhia, 'pulled at' by bees, is booked under kṛṣ + ā.

(*karpūra*),¹ bathed surely with moonlight. Meantime I am become overlaid as it were with dense pearl-dust. 29

[As before, aside — to the Jester.]

Oh, the splendor of her beauty!

Methinks her waist, circled with triple folds, were easily grasped even by a baby's fist, while to compass the expanse of her hips is not possible² even with the two arms.³ A tender child's hand suggests a comparison for the bigness of her eyes.⁴ And so [by reason of her beauty], it is not possible in a picture to portray her as she really is.⁵ 30

JESTER. Albeit her adornments are stripped off for the bath and her cosmetics are washed away by it, [yet] how lovely she is! or rather, let me say,

Even women who are devoid of [natural] beauty put on adornments, [for] they win a certain comeliness by such embellishment; [but] adornments make the comeliness even of a person who is naturally handsome to unfold itself [to still greater beauty].⁶ 31

KING. That's true of *this* girl, at any rate. For

Her loveliness is like to gold, untarnished, unalloyed.⁷ Her almond-eyes reach even to her ears.⁸ The expanse of her cheeks is like to the full-orbed moon. That she is under the protection of the Five-arrowed God, [who guards her] with bended bow,⁹ [is clear], because

¹ Or, with a pun of which the King is not consciously guilty, 'then was I irradiated with love for Karpūra (-mañjari).'

² The phrase *no jāi* (yāti) seems to be used like *es geht nicht, that won't go*, etc. 'The expanse is not possible to be embraced' (veṣṭ). For the use of the infinitive here and in d, see Jacobi, § 116. — "Expanse:" cp. i. 32^b.

³ The style of beauty here exaggeratedly described is abundantly illustrated by the sculptures of ancient Indian monuments. They out-Rubens Rubens in his most drastic avalanches of buttocks. See A. Cunningham's Bharhut, Plate xxiii. Hindu painters show more self-restraint than the sculptors and poets: see Griffiths, i. p. 9^a.

⁴ 'The bigness has a comparison (given, i.e.) suggested by the hand.' Cp. i. 32^a.

⁵ Paccakkhaṃ.

⁶ Literally, 'even of a person nature-handsome, the comeliness opens its eyes by [aid of] adornments.' Repeated at ii. 25.

⁷ Literally, 'gold, new (or fresh) and genuine.' The two adjectives are not without appropriateness of reference to girlish loveliness also.

⁸ A strange bit of racial psychology underlies the varying national ideals of beauty of person (cp. note to ii. 46). — Literally, 'Of her eyes the length is brought to a stop (skhalitam, 'stumbled, fallen,' — or as pple of the causative) by her ears.' Cp. i. 16^b; 30^c; 34^c; ii. 27^a. Of a handsome young ascetic, Bāṇa says, "his eyes were so long that he seemed to wear them as a chaplet," Kādambarī, p. 280. See Griffiths, i. 8^b.

⁹ Dhanuddaṇḍa is 'bow-stock;' but *stock* in this connection (see Century Dic'y, s.v. *stock*, sense 9) is superfluous in English.

his arrows,¹ "Parcher," "Bewilderer," and the rest,² are piercing me through. 32

JESTER. [*With a smile.*] The wind of the highway knows the liana's power of resistance.³

KING. [*With a smile.*] I tell you, old⁴ man :

The embellishment effected by their own manifold excellences makes handsome the person of women ;⁴ while splendor of attire seems [rather] to conceal⁵ their beauty of form. Accordingly, for those on whose limbs is imprinted the seal of a certain loveliness,⁶ Cupid, methinks, with bended bow, stands as the ever-ready servant.⁷ 33

Moreover : Of this maiden

The spread of the hips is such that no creeper-like girdle is on them ; the breast-hills are so towering as to hide from her sight her waist ;⁸ the eyes are so long that there is no [room for a] lotus on her ear ;⁹ and the face beams forth with such radiance that it seems like a second moon on the night of full moon.¹⁰ 34

QUEEN. Worthy Kapiñjala, find out¹¹ who she is.

JESTER. [*To the Heroine.*] Come, sweet-faced girl, sit down and tell me who you are.

QUEEN. A seat for her !

Although we say *bow-string* when we mean the *string*, we say simply *bow* when we mean the *bow-stock*. Cp. *vana-antare* etc.

¹ Literally his 'seekers.' The verb is listed under *vyadh*.

² Namely, "Inflamer," "Ruiner," and "Crazer" — *saṃdīpana*, *uccāṭana*, *unmādana* : see Uhle's *Vetāla*, p. 81². Or cp. Maheṣvara's comment on *Amarakoṣa*, i. 1. 27. The two here mentioned are punned upon at iii. 26, see note.

³ *Soḍirattana*, 'manliness, pride, self-respect.' For this passage, Dr. Konow suggests 'power of resistance.' Cupid knows how hard it is to conquer the King and so is shooting at him with great energy.

I give with diffidence the following interpretation : By i. 32, the King means, "Cupid guards this fascinating girl, and I fear I may not win her." "Never fear," says the Jester, reassuringly ; "the wind knows how little resistance the swaying creeper offers."

⁴ 'The person of women is beautiful [when] embellished by the host of their own excellences.'

⁵ In Index under *chad*. — Cp. ii. 26, 27.

⁶ 'To whose limbs a certain imprint of loveliness is gone.'

⁷ Ready to read from their coquettish glances their unspoken commands and to enthrall their lovers accordingly. — Scholion.

⁸ Literally, 'the breast elevation (or prominence) is so that she sees not her navel at all.'

⁹ Cp. note to i. 32^b.

¹⁰ 'And so outshining is the face that the night of full moon [is] possessing two moons.' Rājasekhara repeats this idea (see p. 206) in his three other plays, *Viddh*. iii. 27, *Bālar*. iii. 25, *Bālabbh*. i. 31; cp. *Ārṇadhara* 3659 and p. 189 : *udañcaya mukham manāg ; bhavatu ca dvicandraṃ nabhaḥ*.

¹¹ 'Know thou by asking,' 'πυθοῦ.'

JESTER. Here is my over-garment. [5]

[The Jester gives the Heroine the garment, and she sits down upon it.]

JESTER. Now tell me.

HEROINE. There is here in the Deccan, at Kuntala,¹ a king named Vallabha-rāja, beloved (*vallabha*) by all his people.

QUEEN. [*Aside, to herself.*] Yes, and he's my aunt's husband. [10]

HEROINE. His consort is named Çaçi-prabhā.

QUEEN. [*Aside, as before.*] And she's my mother's sister.

HEROINE. [*Smiling.*] They call me by way of joke [?] their "bought daughter." [15]

QUEEN. [*Aside.*] Such splendor of beauty, surely, was not produced save from the loins of Çaçi-prabhā; nor are² pencils of precious beryl,³ save from Beryl Mountain. [*Aloud.*] You are Karpūra-mañjarī, aren't you! [20]

[The Heroine stands abashed.]

QUEEN. Come, little sister, embrace me. [*So saying the Queen puts her arms around her:*]

HEROINE. Oh joy! here at last Karpūra-mañjarī has begun to receive recognition!⁴ [24]

QUEEN. Today, Bhāiravānanda, by your kindness, I have been made to enjoy an uncommonly neat [but] queer little arrangement in seeing [this] little sister.⁵ So let her stay now for a fortnight. Afterwards you shall carry⁶ her back by your magic power.⁷ [27]

BHĀIRAVĀNANDA. As the Queen says.

JESTER. [*To the King.*] Say! we're everlastingly⁸ — both of us — left out in the cold, you and I, since *they* have got together in a cosey family circle.⁹ For these two women are "little sister" each to the other;

¹ See p. 213.

² The verbal idea in each of these two clauses is expressed by a derivative of the same root pad, with *ud* or with *nis*.

³ Literally, 'beryl-gem-pencils.' The beryl occurs in hexagonal prisms; hence the appropriateness of the word "pencil." Some varieties are very beautiful (the emerald is one of them), while others are very little worth; hence the need of the word "gem."

⁴ Literally, 'of K. this is the first salutation:' but if put thus, it might imply that she is glad she has received none before.

⁵ Literally, 'today an unprecedented

(= uncommonly neat) queer-little-arrangement (= *saṁvihāṇāa*, cp. OB. vii. 5^b), with the sight of the little-sister, has been caused by your kindness to be enjoyed by me.'

⁶ In the Prākṛit, the verb is plural, — "honoris causa," says the Scholiast.

⁷ Literally, 'contemplation-car;' that is, the supernatural power which you will attain by trance-practice will serve you to carry her home through the air to Kuntala.

⁸ In rendering *param*, I venture to use this English vulgarism because it suits the Jester.

⁹ 'Since of them (Queen, Heroine, Vi-

while Bhāiravānanda is praised and made much of for bringing them together. [33] And here a terrestrial Goddess of Speech, a go-between, [is parading about,] reincarnated as a downright Queen.¹ [34]

QUEEN. Vichakshaṇā, to Bhāiravānanda must be shown every attention his heart can wish, and you may go to your eldest sister, Sulakshaṇā, and tell her so.² [35]

VICHAKSHAṆĀ. As the Queen commands.

QUEEN. [*To the King.*] My lord, pray let me take my leave;³ for you see the state the little sister is in,⁴ and I'm going to the women's apartments⁵ to arrange her attire with beauty and grace. [38]

KING. [Of course you may go; for] it is quite proper to fill the runnels about the roots of the champaka creeper with musk and camphor.⁶

FIRST BARD. [*Behind the stage.*] May twilight bring its gladness to my King. [41]

The hot-rayed sun's round orb, like to the body⁷ of the soul of day, — who knows where that in all the world is gone,⁸ now that the time for day to die⁹ is come? And even this lotus-pool,¹⁰ as if her eyes were sealed in a swoon on hearing of the long separation [that awaits her,] now that her lord is departed, hath shut fast the lids of all her lily-eyes.¹¹ 35

chakshaṇā, and Magician) there is an assembled family.'

¹ Dr. Konow refers the allusion (sarcastic, says the Scholiast) of this sentence to Vichakshaṇā, comparing ii. 10⁸; and takes dehantareṇa with devī, as the reading of W suggests. It vexes the Jester to see Vichakshaṇā so honored.

² 'Attention is to be paid . . . , telling your sister.'

³ See Index, under iṣ.

⁴ 'I am going . . . on account of the beauty and grace of attire of the little sister who has this condition,' which you plainly see. — She had been snatched from the bath by the Magician (cp. i. 26 and 28).

⁵ The action is taken up again at ii. 11³.

⁶ The Scholiast takes this as a case of samāsa-ukti, citing for it Kāvya-prakāṣa, x. 97, p. 671, Bombay ed., — cp. Sāhitya-darpaṇa, p. 309¹⁰⁻¹¹, transl., p. 398. The "champaka creeper" suggests a slender, lovely woman, — here the Heroine. It is

proper to bestow thereon all needful attention.

⁷ Taking piṇḍa as 'body'; but Dr. Konow takes jīva-piṇḍa as 'Lebens-masse,' 'Lebens-hauch.'

⁸ Literally, 'who knows where (kaḥim) in the world (pi) that is gone?' — In other words, I think that pi, although adding an indefinite idea to the interrogative, does not convert the interrogative into an indefinite ('somewhere') in this passage.

⁹ 'The occasion for the death (kāla) [of the day] having arrived' (āp): Vāsudeva, "sāyamsamaye."

¹⁰ In Prākṛit this is feminine (ṇaliṇī), and so I refer to it by the feminine pronoun in English. — Literally, 'the pool has become (jāā, under jan) having lilies shut ("shut," as used of the eyes).' — Sōṇa, under ṣru, Jacobi, § 61.

¹¹ The pool (feminine) of day-blooming lotuses closes her "eyes" (the blossoms on her "face") in a swoon of grief when her

SECOND BARD.

Opened [now] for our pleasure are jewelled roof-terraces and the picture-galleries.¹ By the attendants, couches, delightful in the starlight,² are hastily³ spread. Silks begin to rustle as the fingers of the restless hands of the ladies in waiting move over them.⁴ The pleasant murmur of the voices of women who have made up their quarrels⁵ is heard in the arbors.

36

KING. And we will go to our evening worship.⁶

[At these words, exeunt omnes.]

[End of the First Act.]

beloved lord (the sun) leaves her. The sun's departure is hinted at in the first half-stanza; and the second half-stanza is of course in clear allegorical allusion to the Heroine, and to her grief at being separated from the King. — This is a case of "transfer" (samādhī, Kāvya-darṣa, i. 93): "because the ways of the Heroine are here transferred to the lotus-pool," says the Scholiast. For day-blooming and night-blooming lotuses, see note to ii. 50, with which stanza this may be compared.

¹ 'The pleasure-terraces-and-galleries.'— Such places serve as rendezvous for lovers,

says the Scholiast. Open roofs are much used in the East as a kind of pleasance at night. With Vāsudeva, I take citta-bhitti-ṇivesā as = citra-grhās.

² 'In the star-time.'

³ "Hastily:" there is scarcely any twilight in Southern India.—See root str.

⁴ 'The sound (rustle) of silk has begun by reason of the moving of the fingers' etc.

⁵ 'The hum of women angry and tranquillized.'

⁶ 'To pay worship, [namely, our] evening-prayer,' somewhat like ἀγωνίζεσθαι πάλην.

ACT II.

[Then enter the King and the Porteress.]

PORTERESS. [Walking around a bit on the stage.] This way, this way, O King !

KING. [Takes several steps, and then, with his thoughts on her —¹] On that occasion²

Not from their places³ moved even the breadth of a sesamum seed her fair rounded buttocks ;⁴ her belly seemed as if slightly overflowing with wavy folds ;⁵ her neck she bent aside ; while the braided tress, that from her moon-like face did stray,⁶ was clasped within the folding of her breasts :⁷ [thus] in fourfold wise her slender form she showed, as on me sideways she her glance did bend.⁸ **1**

PORTERESS. [To herself, aside.] How now — even today — piling up the same old palm-leaves ? — the same old stock phrases ?⁹ — Well, I must sing the praises of spring-time to him and so slacken his passion for her. [Aloud.] Contemplate, O King, the flowery season,¹⁰ which is very gently coming on.¹¹ [5]

[Now] are lengthening the days that break completely¹² the seal of the throat of the cuckoo's mate, that make the bees to hum with sweetness

¹ That is, of course, on the heroine. Supply "says."

² The occasion described at i. 28⁹, when she gave him the coquettish glance which he now recalls in line d.

³ For the form of the ablative, see H. 3. 9.

⁴ Properly, 'well-conditioned buttock-hill' — cp. i. 27^b, note.

⁵ '(Was) possessing slightly overflowing fold-waves.' Cp. ii. 6^b.

⁶ 'The braid in straying from her face-moon;' or 'the braid, in the nodding to and fro of her face-moon:' either *venī* or *āṇaṇḍu* might be the subject of *bhamaṇa*.

⁷ 'By her braid a breast-embrace was got.'

⁸ 'Of her, looking-coquettishly at me, the body-liana became (jan) having-four-disposals or -arrangings (-vidhā):' that is, four dispositions or attitudes of as many parts of her liana-like body presented themselves to my notice as she glanced etc.

⁹ 'The same piling together of palm-leaves, the same word-series:' proverbial equivalent for threshing the same old straw.

¹⁰ 'Give a glance at the flowery season.' The Scholiast seems to think the form of expression a little forced. And I certainly do.

¹¹ 'Which is maturing a very little.' This is vague as a time-datum; but the statement at ii. 6²³ seems more definite.

¹² See i. 4^b note. Cp. also p. 203.

long drawn out,¹ that among forsaken lovers waken anew the Pañchama note,² the king of melodies, — [the days that are] crazy with passion, [days that are] the abodes of the troops of loves. 2

KING. [*Giving no ear to it. — In impassioned style.*]

When, to the eyes of all in the place of assembly, she appeared as³ an abounding stream of loveliness, as a city of the manifold dwellings of laughter and amorous delight,⁴ as a paragon⁵ of comeliness, as a lake whose blue lotuses were eyes, but withal as the enlivener of my passion, — then did Cupid fix a sharp piercing arrow on the string of his bow.⁶ 3

[*As if crazed with love.*] From the very instant that I first saw her, — the fawn-eyed⁷ girl, —

If I paint a picture, she flashes forth upon it;⁸ she falls not short in [any] excellencies;⁹ on [my] couch, [meseems,] she slumbers; but I see her face like a full-blown flower in every quarter of the sky;¹⁰ of my talk she is the subject; of my verses, she the theme;¹¹ from my brooding thoughts ne'er parted¹² for long is the tender wanton maid.¹³ 4

And again :

They whom the coquettish half-glance of her piercing restless eye hath smit,¹⁴ will [soon] to death be done by kōil's note¹⁵ and spring and moon

¹ 'Giving a prolonged quality of sweetness to the hum of the bees.'

² 'That set agoing (sañ-car, caus.) the Pañchama note.' Cp. i. 16³; also Çārīgadhara's Paddhati, no. 2048 (in the season of flowers, the kōil utters the fifth or Pañchama note, our G; the frog, A; the elephant, B).

³ 'When she became the beauty-stream (of the eyes of, i.e.) in the eyes of the people of' etc. ⁴ Cp. ii. 22^b.

⁵ I am in doubt about this word. And the Scholia are not fully clear to me.

⁶ Puñkha is the arrow's notched and feathered end which is fixed on the string. (See Raghuvamśa ii. 31.) "The arrow was 'puñkha-ed' on the bow" means "the arrow's notch was fixed on the bow-string." This action is called sañdhāna. So iv. 20^d.

⁷ Properly 'gazelle-eyed.' The gazelle is a small and graceful antelope, with large liquid eyes. The reader should see the beautiful pictures of P. L. Selater and O. Thomas's Book of Antelopes, London, 1894—, if he would know the full force of this epithet.

⁸ 'On a picture she bursts forth.' If I

amuse myself with painting, my pictures always turn out to be portraits of her.

⁹ This clause seems strangely inept.

¹⁰ 'She blossoms out [like a flower] in' etc.

¹¹ 'In [my] talk she is present; in [my] poetry, she comes forward or makes her appearance or (if the author will forgive me) bobs up.'

¹² 'In [my] meditation, not separated is' etc.

¹³ Dr. Konow books the verbs under sphuṭ, khuṭṭai, loṭṭ, viṣaṭṭai (Skt. ṣaṭ), vṛt, truṭ; see his references to Pischel's Hemachandra. Skt. truṭ is 'to part' (intrans.), as we say of a rope. Cp. Marāṭhī tuṭaṇem, and Molesworth, p. 383b: "whilst of moḍaṇem the sense is 'to break,' with the ever-inherent implication of destruction of form or state, the sense of tuṭaṇem is 'to break,' with the implication of parting or separating."

¹⁴ 'They who have been looked at (diṭṭhā) by a third-part of her eye.' Cp. Hāla's Sapaṭāṭaka, no. 505.

¹⁵ Cp. note to ii. 2^c and cp. i. 16³. Cp. Sāhitya-darpaṇa, no. 215.

and love ;¹ while they on whom hath fallen her full glance² are dead and ready for our last farewells.³ 5

[*As if lost in pensive remembrance.*] And again :

Before⁴ her, [flies] a glance, [like] a line of bees, [straight and stinging];⁵ while [in the middle,⁶ or] about her waist there is a garland of milk-white wavy folds ;⁷ and behind her proceeds, amid her coquettish peepings, Cupid, holding his bow bent so nearly round that the string touches his ear.⁸ 6

[*Stops to think.*] My man is long coming back. [2]

[*The Jester and Vichakshaṇā enter and walk about.*]

JESTER. Say, Vichakshaṇā, is this all true ?

VICHAKSHAṆĀ. Yes, it's all true, only more so. [5]

JESTER. I don't believe you — you are so awful funny !

VICHAKSHAṆĀ. My good man, don't talk that way: there's one time for joking, and another for the consideration of business.

JESTER. [*Looking before him.*] Here's my old man, as out of spirits (*mukka-māṇasa*)⁹ as a gander that's quit Lake Mānasa (*mukka-māṇasa*),¹⁰ emaciated with the fever-of-love (*mada*) as an elephant with rut (*mada*),

¹ For the Moon as Love's ally, see Kādambarī, p. 559¹², kusuma-çara-sahāyaç candramāh. Cp. note to iii. 30.

² 'Full look' (diṭṭhī), in contrast with the "third-part-look" of line a.

³ 'Are fit for the gift of the two handfuls of sesamum-water,' the customary libation to the departed.

⁴ The metaphoric language is here so "bold" (prāuḍha, as Vāsudeva justly observes), that no bare English version suffices to reproduce the thought.

⁵ 'Before [her] is the bee-row of her eyes.' Kālidāsa speaks (Meghadūta, 35) of the temple girls and their eyes, "Whose glances gleam, like bees, along the sky," a free but good rendering of madhukara-çreṇi-dīrghāṇ kaṭākṣāṇ. This last is precisely what Rājasekhara seems here to have in mind. Coquettish glances may reach far, like the bee's long flight; are straight as a "bee-line;" like the bees, they leave a sting; perhaps also they are bright as the bees' shining wings, for bees are described as sphurant or 'flashing' at Sprüche, 1986d. — See H. H.

Wilson's comment on the Meghadūta passage; cp. Sprüche, 2463, where the kaṭākṣa is likened to a swarm of bees. — See iii. 2^d.

The "row" or "string" (çreṇi) in which the wild geese fly is mentioned even in the Rīgveda (iii. 8. 9); and a "string" of bees forms the "bow-string" of Cupid's sugar-cane bow (Megh., 71). Bhiṅga-saraṇi is here about the same as bhrāmara-paṅkti or madhukara-çreṇi. — Correction in proof: Konow takes bhiṅga-saraṇi here rather as the dark eyebrows.

⁶ "Before," "in the middle," and "behind" are in evident contrast, — majjhe, with double meaning, signifying here 'on her belly.'

⁷ 'There is a boiled-milk wave-garland' — cp. ii. 1^b note. See kvath in Index.

⁸ 'Holding his bow rounded to the ear.' See under ā. — Cp. iv. 20^d.

⁹ Here is a series of elaborate puns.

¹⁰ His true and glorious home in the Himālayas, in order to return (about the end of November) to the every-day waters of India — see C. R. L. in Journal Am. Or. Soc'y, xix., p. 155-6.

languishing (*milāṇa*) from his violent inner-ardor¹ (*ghaṇa-ghamma*) like a stick of lotus-root wilted (*milāṇa*) in the strong heat (*ghaṇa-ghamma*), his color (*chāā*) lost like the brightness (*chāā*) of a lamp that they give you by day-time, pale and wasted (*paṇḍura-parikkhīṇa*) like the moon which is pale and wasted (*paṇḍura-parikkhīṇa*) [by the sun's splendor] at day-break at the end of the night of the full.² [10]

BOTH. [*Stepping about.*] Victory, victory to the King!

KING. Man! how have you gone so far as even again to meet Vichakshaṇā?

JESTER. This time Vichakshaṇā did the "going," for she came to make it all up with me. And when she had made up, I stopped to talk with her till ever so much time went by.³ [15]

KING. "Making up!" — what's the use?

JESTER. [The use is] that (*jam*) here, with a letter in her hand⁴ from a regular little dear, is — Vichakshaṇā! [17]

KING. [*Acting as if he noticed a pleasant odor.*] It seems to me as if I smelt the fragrance of ketaka blossoms.

VICHAKSHAṆĀ. Here in my hand is a letter on ketaka flower-leaves. [20]

KING. How do there come to be ketaka flowers in March?⁵

VICHAKSHAṆĀ. Bhāiravānanda has imparted to us a spell by whose power one blossom already has been made to appear on the ketaka-stock in the Queen's palace-garden. [22] With some of its hollow flower-leaves, today, the fourth day of the "Swing-breaker,"⁶ the Queen has paid

¹ So, despite OB., s.v. *gharma*, end, as against BR., s.v. *gharma*, 1, end.

² 'Like the daybreak full-moon-night moon.' ³ See BR. vi. 477 top.

⁴ See A. V. Williams Jackson's notes on billets-doux in plays, *American Journal of Philology*, xix. 252. Further interesting allusions may be found at Kumāra-sambhava, i. 7; and in Kādambarī, p. 433⁶. The last passage speaks of scratching a message with the finger nails, and, as here, on petals of ketakī.

⁵ 'In Madhu,' the older name of Chāitṛa = March-April: see Whitney, JAOS. vi. 413-4. The Screw-pine or ketaka does not flower till the rainy season, says Roxburgh, p. 707, i.e., some three months later. Roxburgh adds: "The tender white leaves of the flowers . . . yield that most delightful fragrance . . . ; of

all the perfumes in the world it must be the richest and most powerful." See *Pandanus* in Century Dic'y, and note to iv. 21^b. Also Griffiths, i. p. 36^b, and pl. 63.

⁶ There are various Swing festivals. The most famous is the dola-yātrā (culminating with the Phālguna full moon), during which images of Kṛishṇa are placed on a swing and swung. The weight of the idols often broke the swing: hence the name in the text. — Again, on the eleventh of the bright half of Chāitṛa, Viṣṇu and Lakshmi are swung. — The context of the passage before us (cp. ii. 29⁵) indicates that here the Swing festival of Gāurī (and Īva) is intended, the gāuryā dolotsava. This āndolana-vrata is a rite observed by women and begins on the third of the bright half of Chāitṛa. Herein agree

homage to Pārvatī, the beloved of Īiva. And again, a couple more of them she has [taken and] bestowed as a mark of favor on her "little sister," Karpūra-mañjarī. And the latter has paid homage to the same exalted Gāurī¹ with one of her two flower-leaves; [25] and the other

Hollow flower-leaf of the ketakā blossom as a present to you your friend hath sent; and it is inscribed with a couplet² which is lovely with its words (*vaṇṇa*) [written] in musk-ink, [or, punning] which is lovely with the color³ (*vaṇṇa*) of the musk-ink.⁴ 7

[With that, she hands him the billet-doux.]

KING. [*Opens out*⁵ (the somewhat folded leaf) and reads it.]

By staining a white goose with saffron-paste till her feathers were ruddy (*piñjara*), I suppose (*kila*) that I cheated her gander into thinking "She must be the mate of a Ruddy Goose" (*cakravāka*). To pay for it now, my misdeed is making me to know misfortune,⁶ in that (*jeṇa*), although near,⁷ thou comest not within range of even my half-glance. 8

Hemādri, the Vratārka, Nirṇaya-sindhu, and Dharma-sindhu. See p. 289 and 216.

¹ Pārvatī.

² 'And it (*jam*) is inscribed with a ṣloka-couplet,' that is, a couplet which forms a ṣloka (= stanza 8). — With this interpretation, each of the two members of the couplet would be a half of stanza 8. — Otherwise, we may assume that *siloa* is used as equivalent to "verse," and with the same looseness as in English, and meaning 'line' or 'half-stanza' here, and 'stanza' at ii. 83, 91.

³ Colored chalks and brilliant miniums (red lead, etc.) were used as surrogates for ink. At Jātaka, iv. 489¹⁷, words are written on a wall with vermilion or "native cinnamon," *jāti-hiṅgulaka*. Cp. Horace, Satires, ii. 7. 98. See Bühler, Palæography, p. 92, 93; and my note to iii. 18 below. Any color would show well on the white floral leaves of the ketakā.

⁴ *Ena-nāhi*, 'antelope navel,' is one of the many names for 'musk' or *kastūrikā*. This is reddish-yellow, overpowers the intense odor of ketakas, and provokes even elephants to rut. — Rājanighaṇṭu, p. 100.

In the same volume, p. 439, *sahasra-vedhin* is said to be a name for three things, sorrel, musk (*kastūrikā*), and *asafetida* (*hiṅgu*). The last is a gum from the Ferula

alliacea. It may be that the drug sambul or sumbul, the musk-root of commerce (a product of Ferula Sumbul, see Ferula and sumbul in Century Dic'y), which is a fair substitute for musk, is here intended instead of the genuine animal secretion, and that it was used to make a colored "ink." This is the less unlikely since the radically identical *hiṅgu* and *hiṅgula* are names, one for the plant and the other for the pigment! — If not, then we must render, "lovely with the ink-words [or ink-color] and lovely with musk": in this case it is not incredible that the Heroine added a dash of the drastic perfume to her missive to make sure that her royal lover's passion should not flag.

⁵ Or, 'reaches his hand (sc. *karam*) for it.'

⁶ 'Because (*jam*) her husband (*tabbhattā*, under *taḍ*) was cheated [into] thinking . . . [by me], making (*kr*) a female haṇsa [which is naturally white] [to be] possessing a saffron-paste-ruddy body, therefore this misdeed of mine has turned out (*pari-nam*) as a teacher of misfortunes,' etc. Her misdeed, like bad karma, bears appropriate fruit (Manu xii. 82) in a separation like that of Ruddy Goose and mate (p. 262, n. 3).

⁷ I.e., 'in the same palace': so iv. 1b. The Queen is already jealous (cp. ii. 29¹⁰), and compels this separation (cp. ii. 9^c).

[*Reads it a second and a third time.*] These words indeed are an elixir of life to my ears!

VICHAKSHAṆĀ. I too have made a stanza,—a second one, which describes the plight of my dear friend,—and written it down. Here it is.

KING. [*Reads it.*]

At endless length, like to her days and nights, her [love-lorn] sighs go [slowly] trooping by.¹ With her bejewelled bracelets,² fall her streams of tears. And in thy absence, O fair lover, the hope of life for that dejected maid hath grown as feeble as her slender form. 9

VICHAKSHAṆĀ. [And] *here*³ is a stanza about her plight, composed by my elder sister, Sulakshaṇā, who is serving her as lady in waiting: listen to this, O King!

Her sighs escape like pearls from off their string,⁴ and make the sandal to wither.⁵ Hotly her body burns [with love's fever]. The beauty of the laugh on her face is naught save a memory.⁶ Moreover, the pale tint of her limbs is as faint⁷ as the moon's slender sickle by day. Ever her floods of tears for thee,⁸ O fair lover, are like to rivers. 10

KING. [*Sighing.*] What is there to say? in poetry she's your "elder sister," sure enough.

JESTER. This Vichakshaṇā is Goddess of Poetry for the earth, and her "elder sister" is Goddess of Poetry for the three worlds. So I'll set up no rivalry with them. [5] But [as I'm] before my old man, I'll describe, with such words as befit me, the longings of love.

VICHAKSHAṆĀ. Recite. We're listening.

JESTER. Moonlight⁹ is excessively hot, like to poison is sandal-water,

¹ 'With the days and nights, long [are her] sigh-columns.' Her sighs are like an army, passing in long drawn out "columns" (daṇḍa, used in the sense of daṇḍa-vyūha). Cp. daṇḍa at iv. 11.

² The bracelets slip from her arms because she is so emaciated with love's fever. This is a frequent motif: see Çakuntalā, st. 66 (Williams) or 67 (Pischel), and Meghadūta, 2.—Kāvya-prakāṣa, x. 112, p. 735, Bombay, cites this stanza to illustrate saḥokti.

³ The function of jeva is slightly to emphasize the gesture which distinguishes this deictically used ettha from that of ii. 8³.

⁴ 'Are possessing a pearl-string-like escape.'

⁵ They are so hot that they (are sandal-uccoḍa-causing, i.e.) shrivel up even the cool sandal. Is this right? if so, the juxtaposition of the pearls is incongruous. Root cuṭ is said to mean 'become small.'

⁶ 'Has memory as its refuge,' has need to be remembered (cp. Sprüche, 2253d), since it can no more be seen. This seems to me to be a distinct reminiscence of Kālidāsa's beautiful phrase saṁsmaraṇīya-çobhā, Çak., near beginning of act iv.

⁷ Properly, 'tender, soft.'

⁸ 'For the sake of thee,' tuha kae = tava kṛte.

⁹ Moonlight, sandal, pearls, night winds, lotus-root, and water are all refrigerants or

a pearl-necklace is like caustic potash on a wound, the night winds burn my body, a fibrous lotus-root bristles like arrows,¹ and ablaze is my slim body, albeit wet with water, — because I've seen the choicest maid, with lotus-face, and eyes so fair. **11**

KING. I say, man, you too need rubbing down with a drop of sandal-water yourself.²

Accordingly, tell me some circumstance about *her*. What next did the Queen do with her after taking her³ to the women's apartments? **[3]**

JESTER. Vichakshaṇā, you tell what was done.

VICHAKSHAṆĀ. They made her toilet, sire, and decorated her with her sectarian mark and her ornaments, and entertained her. **[5]**

KING. How so?

VICHAKSHAṆĀ. Her firm limbs were anointed⁴ with paste of saffron-essence until they were yellow.⁵

KING. That was burnishing a golden doll till it was beautifully bright.⁶ **12**

VICHAKSHAṆĀ. Her companions put on her feet a pair⁷ of emerald anklets.

KING. That was surrounding a pair of shamefaced lotuses with swarms of bees.⁸ **13**

VICHAKSHAṆĀ. She was arrayed in a couple of silken garments as blue as the tail-feathers of a king-parrot.

KING. That was tipping out the stems of the plantain with leaves that are gently tossed in the breeze.⁹ **14**

are esteemed as such (see Sprüche, 3260; Rāja-nighaṇṭu, p. 167; and cp. Rtu-saṁhāra i. 2, 4 and iv. 2): even they bring no coolness to one burning with love's fever. Similar ideas, Sprüche, 2246, 1081. — The stanza is full of internal rimes.

¹ 'Is an arrow-series.'

² To cool your apparent fervor of love.

³ As mentioned at i. 34⁸⁸.

⁴ For the meaning, BR. vi. 761, compare *udvartana* — see *Amarakoṣa* ii. 6. 121.

⁵ Until her natural flesh-tint became still more beautifully yellow.

⁶ 'Accordingly (*tā*) the beauty of a golden doll was polished bright.' Similarly the *tā* of the next ten stanzas.

⁷ 'Her feet were caused to receive a pair' etc.

⁸ Root *bhram* = 'roam, range' (trans., as in *roam the woods* — see BR. *bhram* 2, for examples), and so 'stray around, surround'; causative, 'cause to surround.' — Active construction, "They caused bees to surround the pair of lotuses": passive, "The pair was caused to be surrounded with bees." — Cp. the note on ii. 19^b; cp. also *ali-mālā*, and my note on *āvalī* at iii. 26^d.

⁹ 'Then the shoot of the plantain [became] possessingslightly wind-tossed leaf-tips.' Her thighs are likened to the stems of a plantain and her wavy silks to its leaves. — Scholion. *Rāja-nighaṇṭu*, xi. 107, p. 149, gives *ūru-*

VICHAḶKṢHAṆĀ. Over the expanse of her buttocks was placed a girdle bejewelled with rubies.

KING. That was making a peacock dance on the cliffs of Golden Mountain.¹ 15

VICHAḶKṢHAṆĀ. Upon her two fore-arms, — as it were, the stalks of her lotus-like hands,² — were put rows of bracelets.

KING. That was — tell me³ — was it not making them as lovely as an inverted quiver of Cupid! 16

VICHAḶKṢHAṆĀ. A choice necklace of monster-pearls⁴ was placed on her neck.

KING. That was giving to the moon of her face an ample retinue of stars, ranged in ranks about it.⁵ 17

VICHAḶKṢHAṆĀ. And a pair of ear-rings, studded with gems, was put in her ears.

KING. That was transforming her face into a chariot of Cupid and furnishing it with two wheels to drive it to and fro.⁶ 18

VICHAḶKṢHAṆĀ. With native collyrium they adorned her eyes.⁷

KING. That was putting⁸ a bee on the fresh blue-lotus⁹ that serves as

stambhā, 'thigh-pillared' or 'thigh-stemmed,' as one of 16 names for plantain. Kālidāsa has the same comparison at Meghadūta 93; and so has Amaru, as cited by BR. under kadala. Parab, Subh., p. 449, ḡ. 396, has lambhitāḥ kadali-stambhās tad-ūrubhyām parābhavam. Cp. rambhoru; also iv. 7^c below.

¹ Mount Meru, to whose rocky steepers her buttocks firm are likened here. Cp. ii. 34 n.

² 'On her handlotus-forearmstalk-pair.'

³ 'Then, tell me, does it [the "pair"] not look like [or appear beautiful as or glitter as] a reversed Cupid's quiver?' — The forearm and the quiver have the same general shape. See Griffiths, i. p. 15 a, b, and pl. 73, 83. The synonyms for quiver stand at Amarakoṣa ii. 8. 88; but I cannot cite any special description of Cupid's quiver. The nose is compared to an inverted quiver, Parab's Subh., p. 435, ḡ. 121.

⁴ 'Six-māṣika-pearls.' If a māṣaka or 'bean' was 4½ grains, these would weigh over a pennyweight apiece and be worth each some 27 × 27 or 729 times as much as a one-grain pearl! Cp. iii. 3¹⁸ below.

⁵ 'Then a multitude of stars in ranks

[or rows — as the pearls strung on their several parallel strings are in rows] attends upon her face-moon.'

⁶ 'Then her face-Cupid-car with two wheels was driven to and fro.' Ear-rings like veritable wheels: Griffiths, figs. 12, 50, 52, 54, 55!

⁷ 'Her eyes were made possessing native-collyrium-produced decoration.'

⁸ 'Then a fresh-bluelotus-bee was given to the Five-arrowed God.' — See root ṛ: uppiu = uppio (Jacobi, § 2, line 5, Lautlehere) = arpito. — Konow thinks I am wrong, and that silīmuha here means only 'arrow.' Cp. ii. 38.

⁹ The blue-lotus (kuvalaya, utpala) is one of the five flowers that serve as Cupid's arrows. A fair maid's eyes are often likened (as here) to such a lotus (see Sprüche, 3702, 3818, 3838); or, the face is a lotus, and the restless eyes are bees (2658, 2660).

The fondness of the bees for the lotus is a common-place of the poets. The dark collyrium is here likened to the dark bees that swarm about the blossoms. Cp. Raghuvāṇṣa, iii. 8.

one of the arrows of the Five-arrowed God. [Or,] That was giving a fresh lotus-arrow¹ to the Five-arrowed God.² 19

VICHAḲSHAṆĀ. The wreath of curly locks that fringes the crescent of her forehead³ was arranged.

KING. That was the spotted antelope appearing on the moon's disk.⁴ 20

VICHAḲSHAṆĀ. Upon the temples of the bright-eyed maid they heaped the flowers her tressy burden hid.⁵

KING. That was letting you see a contest between Rāhu and the Moon, on the part of the fawn-eyed girl.⁶ 21

VICHAḲSHAṆĀ. Thus the Queen decorated the girl with decorations to her heart's content.

KING. That was an adorning of the ground of a pleasure grove⁷ by the beauty of spring.⁸ 22

JESTER. This, O King, is very truth that I tell you:

The maid whose look is straight and bright, — collyrium befits her [eyes]. Whose breasts are like to ample jars, — a pearl necklace becomes her. But if upon the round expanse of her buttocks you place a gorgeous girdle, we may call *this* adorning and *dis*-adorning her.⁹ 23

¹ As in Sprüche, 5691^b, çilimukha (see BR.) means not only 'bee,' but also 'arrow.'

² That is, the renewal (implied in *ṇava*) of the decoration of her eyes was like renewing that one of Cupid's five arrows which consists of a blue lotus.

³ 'Clinging to the edge of her forehead-mooncrescent.' — See *rac*.

⁴ 'Accordingly, the black-spotted antelope is (*vr̥t*) on the moon's disk in the middle.' — *Majjhāu* (= -āo, i.e. *madhyāt*), abl. sing., used adverbially. — The face is the moon's disk and the locks are the dark spots upon it.

The dark spot or fleck on the moon greatly enhances its beauty (*Çakuntalā*, *sarasijam*, i. 20, Williams), and is often likened to the black or dappled antelope (*Kāvyaḍaṛṇa*, ii. 35). Hence the moon is called *mṛgāṅka* and *hariṇa-lakṣaṇa* or -*lāṅchana*. *Rājasekhara* calls it *hariṇa-lakṣman* twice, and calls it *eṇāṅka* and *miaṅka* and *hariṇāṅka* in this play. Cp. *Hāla*, no. 14. — For the names of the "fleck," see *Hemachandra*, 106. — For the name "rabbit-marked," see i. 25 and note.

⁵ 'Of the maid with eyes bright as

camphor-gum the tress-burden was possessing a hidden flower-heap.' — Let the reader notice, with reference to the sequel (iv. 18¹⁹, 20¹⁶), that *ghaṇa-sāra* is one of eleven synonyms for camphor (*karpūra*, which see, *Rāja-nighaṇṭu*, p. 101).

⁶ 'Then a boxing-match between Rāhu and Moon was shown [you] by the gazelle-eyed one.' — Rāhu, the demon who causes eclipses by "swallowing" or "hiding" the moon, is here likened to the heavy tresses; and the blossoms, to the moon.

Tresses and flowers have a strife to see which shall cover or hide the other. Her lovely tresses win — they eclipse the flowers.

⁷ 'Sport-grove-ground.' — Or else, 'sport-grove-earth,' that is an earth or world of places or opportunities for amorous delights. In either case the Heroine is meant. Cp. ii. 3^b.

⁸ This means the Queen. — Scholion.

⁹ 'And, on the other hand, on whose wheel-like buttock-expanse is a certain girdle-pride, of her we call *this* adornment and *dis*-adornment' — if I may venture so to

KING. [*Again*¹ with his thoughts on her.]

Her soft bathing garment, wet and clinging closely² to her waist with its triple folds, and to her shoulders,³ [but] loose upon her magnificent buttocks⁴ and jar-like breasts,⁵ betrays the tenderness⁶ of her liana-like form and its beauty. 24

JESTER. [*As if vexed.*] Ho you! I described her as adorned with all her ornaments: while you, — you won't remember her except⁷ as robbed of all her decorations by the water.⁸ — Well, hasn't my lord ever heard this?⁹

Adornments make the comeliness even of a person who is naturally handsome to unfold itself [to still greater beauty]. A certain splendor results from adorning even genuine precious stones with diamonds. 25

KING. 'Tis only the hearts of fools, mind you,¹⁰ that fair women¹¹ rob by the bewitching accessories of attire;¹² while clever men have to be won¹³ by natural beauty. Grape-juice isn't sweetened with sugar.¹⁴ 26

VICHAKSHAṆĀ. As the King has intimated:¹⁵

To swelling breasts, or eyes that to the budding ears do reach,¹⁶ [or] face that serves as moon unto the earth, and body that is a stream of the rivers of loveliness,¹⁷ what excellence is imparted by¹⁸ the art of dress and adornment? [Very little, perhaps. But] why¹⁹ [then] is even that

reproduce the paronomasia of bhūsaṇam dūsaṇam.

¹ Cp. ii. 04.

² 'Adhering (laggaṁ), water-close' (i.e. skin-tight with the water, jala-nividaṁ).

³ 'On triple-fold-provided-navel and on arm-roots': cp. Amaraṇa, ii. 6. 79.

⁴ 'Getting loose on her paragons of buttocks and breasts.' See gvas + ud, 'sich lösen,' in BR. ⁵ Cp. ii. 44a.

⁶ Perhaps laṅgima- is connected with laṅgh, 'spring,' and means 'springiness, elasticity,' and so 'litheness.' That is not far from Vāsudev's definition, tārunya, 'youthfulness, tenderness.'

⁷ "Not . . . except" renders jeva.

⁸ He had already so described her, i. 26.

⁹ It wasn't the Jester's fault if the King hadn't heard the first half — see i. 31^b.

¹⁰ Hanta.

¹¹ Καλλιπυγοι.

¹² Or, 'excellence (guṇa) of the witchery of attire.'

¹³ Bhāvaṇijjā: we must take the causative of bhū as = 'cause to come or yield,' colloquial 'fetch' ('that'll fetch him'), slang 'fetch' (= 'allure, attract').

¹⁴ It must be sweet by nature, if at all. Cp. Sprüche, 3316. ¹⁵ At i. 33ab.

¹⁶ Cp. i. 32ab. — Or, 'that reach to the ear-buds' (the flowers placed as ornaments over or in the ears). ¹⁷ Cp. ii. 3a.

¹⁸ 'What merit of breasts etc. is made by the art etc. ?'

¹⁹ 'Listen to this (inaṁ) reason . . . for this fact (tattha — see Whitney, § 303a), that (jaṁ) even that (taṁ pi — the toilet adornment just mentioned) is all (savvaṁ) agreeable: What (frustration or) impairment of natural growth is there?' The reason is put in the form of a rhetorical question. I take tattha and jaṁ as correlatives. — Rūḍhi outmatches artifice (yoga) and has a power [for better, for worse] quite independent of the tricks of the toilet — says the Scholiast.

all agreeable? Listen while I tell you the reason¹ for it now: You cannot spoil natural beauty! 27

KING. Moreover, my honest Kapiñjala, here's a point for you:²

What is the use of artificial ways of adornment? Those are the tricks of actresses. The person itself that takes the heart of a man,³ *that* is lovely. Therefore, matrons, at that supremely happy moment in which they are united with their husbands, and in which the joy of love that brings a whole host of excellences is attained, do not wish at all for splendid attire. 28

VICHAKSHAÑĀ. Sire, this I may tell you: not only by the Queen's orders did I follow Karpūra-mañjarī,⁴ but also because I had come to terms of close friendship⁵ with her. Therefore, as I'm ready at her need, I will, again [as before] make myself her attendant.

For the purpose of testing the heat of her [love-fever], their hand was laid in the fold between her breasts⁶ by her friends, and was often astonished out of it⁷ by the burning and quickly⁸ withdrawn.—[But] what of that even? Give ear to these words, pleasing, yet alarming:⁹ Warding off the moonbeams with her hand for a shade, she passes the night.¹⁰ 29

The rest of the business Kapiñjala will tell you. And [as he says], so it should be done.

[At this, she steps about the stage, and then exit.] [3]

KING. But, man, what is that "rest of the business"?

JESTER. Today is the fourth day of the Swing festival.¹¹ [5] And ere it close, Karpūra-mañjarī is going to be put in the swing in front of the [image of] Pārvatī. So my lord is going to wait at the Emerald

¹ 'Listen to the reason, being heard (suvvantam, passive of ṣru, Jacobi, § 69. 3), i.e. the reason, while I tell it.'

² 'You, this one, are instructed.'

³ 'What own-person (ñia-aṅgam) is man-heart-captivating.'

⁴ Tāe: loosely used genitive with aṇu-gadā.

⁵ 'Had come to the amity of apple-of-the-eye-friendship.' Cp. Psalm xvii. 8.

⁶ 'The hand, laid on or in, was withdrawn from the depression (utsaṅga-tas) between her breasts.' — For the dative in -āa, cp. Jacobi, § 38, and i. 142, 344, iv. 216.

⁷ See BR., dāmara, 'a very astounding thing.' The hand is spoken of—boldly—as astounded.

⁸ Helāi (helāe), 'without more ado.'—See root kṛṣ.

⁹ The reason for the alarm makes the Scholiast much trouble.—Her behavior seems to indicate that she is love-sick (cp. ii. 5b, canda-mārañjja), if not also a bit moon-struck.

¹⁰ Cp. Vallabhadeva, no. 1411, and Konow's Essay, p. 190.

¹¹ Cp. ii. 623 and note.

Seat¹ and watch Karpūra-mañjarī while she swings. This is “that rest of the business.” [8]

KING. [*Reflecting.*] Well, you *have* scored one on the old lady, keen as she is. [10]

JESTER. Made the old cat drink sour gruel and think it was milk² — I guess.

KING. Who else but you³ is ready at my need? What else but the moon is clever enough to raise the tides of the ocean? [13]

[*At that, they step about and make as if they were entering the Plantain Arbor.*] [14]

JESTER. Here is the raised seat begemmed with crystal. And so, man, sit down on it. [16]

[*The King does so.*]

JESTER. [*Raising his hand.*] O King, behold the moon at the full! [19]

KING. [*Looking.*] Oh! it's the face of my beloved in the swing that he's pointing out to me when he says “moon at the full.” [*Regards her attentively.*] [22]

Paling the face of every beauty here,⁴ making the sky's hollow vault to ripple⁵ with the liquid moonlight of her loveliness, and breaking the haughty pride in the hearts of maids that regard her,⁶ appeareth the moon-like orb of her face as she moves straight to and fro in her sport on the swing. [*Or,*] appeareth the moon-like orb of her face, artless and mobile, as she plays at swing.⁷

30

¹ Literally “Emerald-Heap.” This is, I think, a jocosely exaggerating nickname for a seat, liberally ornamented, as we may presume, with gems. The scholion to this passage calls it “a kind of raised seat”; and to such a seat allusion is made at ii. 29¹⁵. The name appears to include not only the seat, but also an arbor (called “Plantain Arbor” at ii. 29¹⁴) or other shelter in which it was placed, since a door is mentioned at ii. 42²¹. To judge from iv. 18³, the “Seat” and the “Arbor” would seem to be in two different localities. I cannot reconcile the apparent contradiction. Of course, we might render the name by “Emerald Arbor.”

² [By me] ‘she, thinking (ti) [This is] “milk” (duddham), was made to drink sour

gruel — [thus] I conjecture.’ — Proverbial. Konow cites Viddh., p. 114⁶, and Hāsyārṇava, 38²².

³ For the ablatives, see p. 203.

⁴ ‘Making colorless (vicchāa) the faces of the (circle, i.e.) entire collection of beauties in the town.’ ⁵ See under vicchola.

⁶ ‘That regard (īkṣ) her,’ with envy of her beauty, namely.

⁷ ‘Appears her face-moon, straightly (sarala) moving-to-and-fro (tarala) in her swing-sport.’ Or, ‘Appears her face, artless (straight, not crooked) and mobile.’

The two adjectives are used of a look, in like collocation, in Bhartṛhari's *smitam kimcit*. Tarala, used of winds, waves, lightning, of eyes, glances, faces a-tremble

And again :

With [waving] chowries¹ raised aloft, with showy rows of banners dazzling-white, [and] with bells,—assuming a likeness to the resplendent (?) Asura-maidens' cars,² [now] mounting the rampart, in its course, ascending, descending, coming, and going, the swing captivates³ the heart of men with its sinkings and risings.⁴ 31

And again :

With the tinkling jewelled anklets, ⁵	With the sound of lovely jingles
With the flashing jingling necklace,	From the rows of rolling bangles,—
With the show of girdles garrulous	[Pray] whose heart is not bewildered
From their ringing, ringing bells, ⁶	While the moon-faced maiden swings? ⁷ 32

JESTER. Oh! you're an aphorist;⁸ but I'll be your commentator and describe her with all prolixity.

Pained neath the pressure of her towering breasts,
Her rosy feet cry out to Love for help,—
Their voice her tinkling anklets set with gems.⁹ 33

with 'angry tears, means 'mobile, bright, flashing,' etc.

Note the uncommonly effective employment of alliteration and of well-balanced paronomasia in the swing-line, which is an admirable bit of word-painting. The metre of Kālidāsa's lyrical master-piece suits it to perfection. The following verse may give some idea of the rhythm and the internal rime:

Moves to | and fro, | swinging high, | swing-
ing low, || now a rise, | then a sink | ing.

¹ A kind of fan-like brush, made of the yak's tail, often with bejewelled handle, and serving as one of the insignia of royalty. Pictured in Griffiths, pl. 5, 7; Banners, i. p. 15 b.

² The order of words in my version is ambiguous, as it is in the original: the uncertain "resplendent" may qualify "Asura-maidens" (asura-taruṇi) or "cars."—The Asuras are the foes of the gods.

³ 'Makes (kuṇai) captivation (-haraṇam) by (-vasā) its coursing (raa).' Raa, raya, from rī, 'run, currere,' as used of the motion of liquids, is not an unfit word.

⁴ What was said of the foregoing stanza applies in large measure to this.

⁵ The four adjectives that fill up lines

abc are bahuvrīhis to hindolaṇam: 'a swinging which possesses (i.e. in which become manifest) tinkling-jewelled-anklets, jingling-necklace-flash, ringing-bell-mouthy-girdle-display, [and] rolling-bangle-row-produced-sweet-jingle-sound.'

⁶ Little bells were attached to the girdles. See Bhartṛhari's etāḥ calad, or Sprüche, 1456; with which—in general, also—our stanza may be compared.

⁷ 'To the heart of whom is her swinging not bewildering (heart-bewildering) ?'

Note again the beautiful appropriateness of the rhythm: it is that of the prthvī, with its κῶλα of jingling tribrachs and bell-like, chiming cretics. The stanza is a *tour de force* in the use of imitative words (onomatopœia). Compare Edgar A. Poe's "The Bells." Rājaṣekhara repeats the first half of the stanza at Bālabh. ii. 3.

 For pictorial illustration of a swing-scene, see Griffiths, figure 66.

⁸ You express yourself with all the exaggerated concision of a writer of aphorisms (cp. Max Müller's Sanskrit Literature, p. 71f.).

⁹ 'The pair of her foot-lotuses, pressed by the superposed-breast-mountain-slopes, calls as it were to Love with the sound of the tinkling jewelled anklets.'

Her rounded buttocks, as she plays at swing,
For joy are laughing, laughing once again,—
Their voice the chiming of her jewelled zone.¹ 34

The stream of pearls adown her neck that flows,
Bright undulating with the moving swing,
Bears far and wide King Cupid's name and fame,
As if they hung like creepers o'er its flood.² 35

Her garments tossed, as gainst the wind³ she swings,
Reveal some glimpses of her lovely form,
Which calls to Love to nestle by her side.⁴ 36

Her earrings, striking gainst her saffroned cheeks,
Mark lines that do a playful tally keep,
To count each oscillation of the swing.⁵ 37

Sudden she opes her eager bloomy eyes,
Big as her palm, and Cupid's quiver fills
With piercing shafts of lotus-petals blue.⁶ 38

And on the downward glide, behind her head
Stands out her braid, like stock of Cupid's whip,
And says "Stay not the coursing of the swing!"⁷ 39

Thus all this maiden's winsome-graceful ways,
Displayed in swinging, form a picture bright,
Which Love, sly limner, paints in every heart!⁸ 40

¹ 'Her chariot-wheel-rounded buttocks, swing-play-voiceful (i.e. -jingling), seem to laugh for joy, with the sound of the bells of her bejewelled girdle.' — Bejewelled girdle: Griffiths, pl. 55. Bells on bracelets, fig. 6; on trappings, pl. 6.

² 'Her pearl-necklace, with the semblance of a bright (tāra) river (sariā), flowing with the sport of the swinging, seems as if scattering afar the fame-creepers of the Flower-weaponed King.' Her necklace of magnificent (cp. ii. 17*) pearls is compared to a stream which snatches and carries far and wide Cupid's fame. This again is likened—in boldest metaphor—to a vine swaying loosely over the stream; the impetuosity of the stream tears the vine from its support and carries it far away; or it spreads his fame far and wide. (In short, her ornate beauty is a "card" for Cupid.) Bhartṛhari, in his *abhimata* (Sprüche, 494), speaks of "cutting the creeper of shame."

³ Produced by her motion through the air.

⁴ 'Revealed slightly by her garments

tossed by the envisaged wind, her limbs, calling upon Love, make him, as it were, to settle down beside them.'

⁵ 'Her earring-pair, by its contact-plays upon her thick-besafroned cheeks, seems (to give marks for the oscillations, i.e.) to make a mark for each oscillation of the swing, with an eagerness of counting.'

⁶ 'Her eyes, like her palm [in size — cp. i. 16³, 30^e], on a sudden blossomed-open with curiosity, seem to deliver bluelotus-petal-arrows to the Five-arrowed God.'

⁷ 'The braid-stock behind her, acting the part of Cupid's whip, (goes downward, as it were, saying, i.e.) seems to say [threateningly] as she sinks or is on the downward oscillation, "There shall in no wise be an interruption of the course of the swing."'

I take paḍai of the first half of the forward oscillation, when the braid stands out. Of course it may refer to the first half of the backward oscillation; and if so, we must render, 'the braid falls on her back.'

⁸ 'Thus this maiden's winsome-grace-

KING. [*Dejectedly.*] Ah, Karpūra-mañjarī has dismounted ! Empty is the swing ; empty my heart ; empty the eyes of one who fain would gaze.

JESTER. She's come it on you like a streak o' lightning,¹ eh ? in a wink — seen — vanished ? [3]

KING. Speak thou not thus. [Say rather,] like the mirage² — seen and evanished.³ [*He makes as if recalling something.*] [6]

As red as madder are her close-sealed lips ; like fresh-wrought gold bright is her slender form ; her glance outdoes in dazzling lustrousness or in whiteness,⁴ the new moon's slender crescent ; her jet-black hair is like collyrium. Thus o'er the maid, with tremulous fawn-like eyes, there plays this beauty of colors ;⁵ and by them,⁶ arrogant Cupid in enthralling youthful hearts, seems to have fulfilled his purpose. 41

JESTER. Here's the Emerald Seat. Sit down on it,⁷ old man, and wait for her. [2] Besides, the evening is at hand. [*They do so.*] [4]

KING. The night, though very chill, [to me] seems like the very scorching hour of a summer's midday. [5]

JESTER. Well then, with [the remembrance of her] Loveliness as his [sole] companion, let the King just wait a jiffy while I fetch the various refrigerants to cool him off. [*At that, he makes as if he were leaving the stage,⁸ and looks before him.*] Why, but here's Vichakṣhaṇā coming this way [and already] quite near by. [8]

radiant swing-display-ways, — in whose heart (citta) does not the skilful picture-maker (citta-ara, Skt. citra-kara), Love, as it were, depict [them] ?

Vilāsa is 'grace,' but also 'merry play' with a connotation of coquetry. Ujjala, 'blazing out, bright.' — To pavaṇa I assign the meaning ādambara given by Halāyudha. — Caria has a vague meaning for which even the word "acts" is too precise: "ways" is perhaps its best English counterpart. — The Prākṛit makes a pun on citta, which is lost in Sanskrit. — Properly, niṇa is 'skilful, clever.' I take it as '(playfully) skilful,' thereby straining it a little, I fear, in the direction of vidagdha, 'sly.'

¹ 'Then it was lightning-streaked (impersonal passive of denominative) by her.'

² 'Like the town of Hariṇchandra.' — He was expelled from heaven for pride ; but, re-

penting during his fall, he was forgiven and was stayed in mid-air, where he and his are now sometimes seen in their aerial city.

³ Note the striking contrast between the King's love-lorn solemnity and the Jester's facetiousness. The difference between naṭṭha and pa-naṭṭha seems to be intentional and I have reproduced it in my version.

⁴ Dhavalima- is applicable both to the radiance of a glance and to the whiteness of the moon.

⁵ For rehā, see note to iv. 20^a.

⁶ 'By which (jīa, scilicet rehā) Cupid appears as possessing an accomplished object.'

⁷ I suppose that the King had risen from it in his excitement. He does not seem to have left the Arbor since ii. 29¹⁴.

⁸ We have therefore now to imagine the stage as representing simultaneously two different scenes : 1. the "Emerald Seat" with

KING. At hand is

The time appointed, as her friends have told it.¹ [9]

[As if recollecting; and betraying by his manner the eagerness of love.] [10]

Thy hands and feet are shoots of tenderest growth;
Thine eyes, meseems, are water-lilies blue;
Thy face, albeit like the [cool-rayed] moon;—
Although thy form is like a champak fresh;—
Alas, oh marvel! how they me inflame!²

42

JESTER. [Looking attentively.] Ah, here's Vichakshaṇā, with various refrigerants. [2]

[Then enters Vichakshaṇā carrying the refrigerants.³]

VICHAKSHAṆĀ. [Stepping about.] Oh, how my 'dear girl suffers from the burning fever of separation! [5]

JESTER. [Approaching her.] Lady, what have you here?

VICHAKSHAṆĀ. Various refrigerants.

JESTER. Whom are they for?

VICHAKSHAṆĀ. My dear girl. [10]

JESTER. Well then, give me half.

VICHAKSHAṆĀ. What for?

JESTER. For the King.

VICHAKSHAṆĀ. But, [I mean,] for what reason?

JESTER. And what's the reason in Karpūra-mañjarī's case? [15]

VICHAKSHAṆĀ. Don't you know she's seen the King?

JESTER. And you—don't you know the King's seen Karpūra-mañjarī?

[At that, they both laugh.]

the King seated, "alone"; and 2. the meeting-place (near by, to be sure) of the Jester and Vichakshaṇā. Cp. the Analysis, p. 219.

We are to suppose that the King does not hear the Jester's remarks (ii. 41⁸ and ii. 42²) nor the ensuing colloquy (ii. 42⁵ as far as ii. 43²); and that, in strictness, the Jester does not hear the King's remark, ii. 41⁹.

And yet, curiously enough, the Jester does turn this last phrase to account by quoting it, mockingly, at ii. 50², as if he had legitimately overheard it. See ii. 50² and note.

¹ The King here lapses into rhythm, although the forms are Çāurasenī: see preced-

ing note. The appointment refers, I think, to a nocturnal meeting immediately following the close of act ii. See additional note upon p. 289.

² "Inflame," with literal and with metaphorical meaning, as in Prakrit. One expects green shoots, water-lilies, etc.; to be cooling, not inflammatory. Similarly iii. 20.

³ 'Possessing a taken coolness-contrivance totality.' See OB., çigīropacāra. Sāmagrī, 'totality of the needful requisites.'

Bāṇa gives a most interesting list of the means used to allay the heat of the body at Harsha-charita, p. 177-178.

VICHAKSHAṆĀ. Where is the King, then?

JESTER. At the Emerald Seat, as you¹ directed. [20]

VICHAKSHAṆĀ. Well then, stay with the King near the door of the Emerald Seat, in order that, since each has seen the other, the last farewell may now be said to all refrigerants!²

JESTER. [*Puts his arms around her. Then, throwing away the refrigerants, he says to them:*] Be off to the land of Never-come-back! [*And addressing her:*] Why then must we stay in the neighborhood of the door? [26]

VICHAKSHAṆĀ. On account of the Queen's directions.

JESTER. Why such directions?³

VICHAKSHAṆĀ. The Queen has planted there⁴ three young trees.

JESTER. What trees? What trees? [30]

VICHAKSHAṆĀ. An amaranth, a tilaka, and an açoka.

JESTER. Pray what is she going to do with them?

VICHAKSHAṆĀ. The Queen said to Karpūra-mañjarī :

When a maiden who is in love, embraces an amaranth, or looks at a tilaka, or touches with the tip of her foot an açoka, then they burst into bloom. So do thou satisfy for them their longings.⁵ 43

And now Karpūra-mañjarī is going to do it.

JESTER. Well then, I'll fetch the old man from the Emerald Seat, station him where he'll be hidden by the tamāla shrub, and let him witness the affair with his own eyes.⁶ [2] [*He makes as if doing so.*⁷ *To the King.*] Ho there, up and behold the moon's crescent [beaming] over the ocean of your heart.⁸ [5]

[*The King rises and looks.*]

[*Then enters exquisitely adorned, Karpūra-mañjarī.*] [7]

KARPŪRA-MANĴARĪ. But where's Vichakshaṇā?

¹ At ii. 29¹⁴. There he seems to have remained since ii. 29¹⁴. Cp. ii. 41² and note.

² Cp. ii. 5^d. The ardor of the two lovers is now such that nothing will any longer avail to cool them.

³ 'Of what nature (significance) are the directions?'

⁴ In the palace garden, near the door of the Plantain Arbor (with its "Emerald Seat") and the scene of the swinging.

⁵ Do thou satisfy for them their longings to bring forth flowers, by doing these several acts: cp. i. 20²⁷ and see my notes thereto.

⁶ 'I will make this thing to be before his eyes.'

⁷ See note to ii. 41⁷.

⁸ Compare Raghuvāṇṣa, xii. 36, where Sitā's laugh is likened to the moon rising from the ocean.

VICHAḤṢHAṆĀ. [*Coming up to her from behind.*] My dear, now do as the Queen directed. [10]

KING. But man ! what's this ?

JESTER. Just you keep behind the tamāla bush and you'll find out.

VICHAḤṢHAṆĀ. Here's the amaranth. [13]

[*Karpūra-mañjarī puts her arms around it.*]

KING. This lovely maiden, whose swelling breasts are ample as a water-jar,¹ by her impetuous, close embrace, hath made the young amaranth tree to blossom with such a profusion of flowers that a [veritable] procession of swarms of bees has [already] arrived here ! 44

JESTER. Ah see, ah see, the mighty jugglery ! For

The amaranth tree, young though it is, just now close enfolded in her tender arms, all on a sudden shoots forth a multitude of flowers, — Love's arrows, as it were. 45

KING. Yes, not one whit less is the power² of longing.

VICHAḤṢHAṆĀ. Here is the tilaka tree.

[*Karpūra-mañjarī stands a good while looking at it with sidelong glances.*]

KING. Piercing, restless, and just touched with jet-black collyrium,³ and having ever as their ready helper the Five-arrowed God⁴ who bears the [flowery] shafts, — such are her eyes ; and when⁵ with them upon the tilak tree the fawn-eyed girl a sudden onset⁶ makes, then it stands as if thrilled with delight,⁷ its crown all bristling⁸ with masses of clustering blossoms. 46

VICHAḤṢHAṆĀ. And here's the açoka tree.

[*Karpūra-mañjarī makes as if she were giving it a dainty kick.*]

¹ Cp. ii. 24^b.

² 'Precisely such is the power.' The tree's longing (and the girl's ?) must have been so powerful as to produce this magic effect.

³ 'Anointed with a small portion of collyrium.'

⁴ 'Ever making or putting (kr) Cupid at her side.'

⁵ Literally 'When (jam) the attack of the fawn-eyed girl's eyes, piercing, etc., fell on (was precipitated on) the tilaka-tree, then (tam) it stood thrilled as it were, etc.'

⁶ Hemachandra, 800, gives dhāṭi as one of four synonyms (see above, p. 201) for

"sudden attack," "surprise," — for that which, "if it happen by night, is called sāuptika," so familiar as main incident and as title of book x. of the Mahā-bhārata.

⁷ Properly, 'horripilated, bristling.' Hindu poets constantly make allusion to horripilation or bristling of the hair as caused by emotions of pleasure. This again (see note to i. 32) is a curious fact of racial psychology ; we think of it chiefly as a sign of terror. Cp. iii. 24 and note and iv. 21.

⁸ Dantura, 'toothed, tusked,' and so 'thickly beset,' or 'bristling,' and in evident rapport with romañcio.

KING.

No sooner¹ had the maid, whose face is fair
 As is the radiance of the dapple moon,²
 In graceful play, to the açoka given,
 With [rosy] foot³ whose [jewelled] anklets rang,
 A [dainty] touch, — than¹ in an instant burst
 Forth into blossom, e'en from every spray
 In all its crown, a gorgeous show of flowers —
 A sight for all the denizens of heaven!

47

JESTER. Say, man, do you know the reason why the Queen⁴ didn't satisfy the longings of the trees herself?

KING. I suppose of course *you* know? [2]

JESTER. I'll tell, if the King won't get wrathy.

KING. What occasion is there for anger? unseal your tongue and speak. [5]

JESTER. Although in this world comeliness of person does maintain the attractiveness of doting matrons,⁵ nevertheless, methinks, it is in youth's tenderest prime that Lakshmi (*or* Loveliness *personified*) manifests herself as presiding deity.

48

KING. I catch your drift;⁶ and, what's more, have something to say [on that point] myself.

In spite of the fact that⁷ [very] young maidens,⁸ by reason of their eager curiosity,⁹ are [a bit] fickle-minded, nevertheless,⁷ it is with them, — their breasts just budding into view, — that the mystery of the Dolphin-bannered [God of Love] doth abide.

49

JESTER. [Yes,] even trees blossom out with the mystery of the beauty of form; but they know not the mystery of love.¹⁰

¹ The two ca's hint at the fact that the touching with the foot and the bursting into bloom occurred simultaneously. — Scholiast. Cp. iii. 3^d.

² 'Deer-spotted [moon], [moon] flecked like the black antelope,' — see ii. 20 note.

³ *Añhiṇā*.

⁴ 'Do you know what is the reason (in this, *ettha*, Whitney, § 303 a, i.e.) for this, that (*jaṁ*) the Queen, etc.?'

⁵ It seems to me licit to assign this connotation to *kāmiṇī*, which I take as antithetical to both *tārūṇṇae* and *bālāu*.

⁶ 'Understood is your intention — I see what you mean,' namely, that the Queen is

a trifle *passée* as compared with this tender bud, *Karpūra-mañjari*. The form of the Jester's statement was purposely vague.

⁷ 'Maidens are fickle — just so (*emea*)! — but (*puno*) the mystery abides with etc.' For *emea*, see Weber's *Hāla*, no. 865.

⁸ Like *Karpūra-mañjari*, as contrasted with the oldish Queen.

⁹ Which is still unrestrained by the experiences and the sophistications of life.

¹⁰ A staid matron like the Queen may continue to bear lovely children, as the trees bear lovely blossoms; but she no longer knows the keenness of youthful passion.

[Behind the stage.]

ONE OF THE BARDS. A pleasant evening to the King!

Behold, [the sun,] the jewel of the day,¹
 His face red-yellow, like an orange ripe,²
 Hangs on the crest of yonder sunset-hill.
 Now Ruddy Goose and mate, alas, must part:³
 Their only friend hath left them — he whose rays
 Are myriad strings dyed gorgeous, madder-red.⁴
 He slackens now his fierce impetuous heat,
 And with it quick the pride of jealous maids;⁵
 Lulls half to sleep the eyes of all the world⁶
 And drowsy lilies that bestud the pool.⁷

50

KING. At hand is now the even-tide—

JESTER. “The time appointed, as her friends have told it.”⁸ [2]

KARPŪRA-MANJARĪ. Vichakshaṇā dear, I’ll go now; it’s evening.

VICHAKSHAṆĀ. So let us do.

[Thereupon, they step about, and exeunt omnes.]

[End of the Second Act.]

¹ The stanza in outline reads: ‘The sun (dīpamanī), making . . . , relaxing . . . , possessing a madder . . . ray multitude, sole friend . . . , has become (jāo) sunset-hill-situated,’ etc. I have reversed the sequence of the clauses.

² One is tempted to think that a **norange*: an orange:: a *naddre*: an adder:: a *numpire*: an umpire; but it appears that the n of *nāranj*, *nāriṅga*, was lost before the word was adopted into English speech. See C. P. G. Scott, Transactions of the American Philological Association, xxiii. 278, 272.

³ The love and constancy of the Ruddy Goose and her mate are proverbial. They are doomed to pass the night in most pitiful separation. Hence the sun is their “sole friend.” See Wilson’s Meghadūta, note to 82.

⁴ ‘Possessing a multitude of rays which have the color (or gorgeousness) of madder-dyed-strings.’

⁵ ‘And at the same time (saha a) relaxing or making to relent (muñcanto) speedily (sarahasam) his impetuosity (tivva-bhāvam), together with the hearts of jealous proud-maids.’ — Night and moonlight (cp. ii.

5^b) put an end to their pouting (as do the breezes of spring, i. 15^b), so that they yield to the gentle influences of love. The same idea at iii. 30^a.

⁶ ‘With the eyes of people at the same time (saha) making the lotus-group to be possessing half-sleep.’ There is here a slight laxity of expression.

⁷ The day-blooming lotuses (kamala’s) that close their eyes (nimilanti) at evening, as opposed to the night-blooming lotuses (kumuda’s), that open their eyes (unmiṣanti) at evening—see Kāvyaḍarṇa, i. 94, and R̥tusamhāra, iii. 23.

The latter are white and close their eyes at dawn, as appears from what is perhaps the loveliest of all the stanzas of Kālidāsa, to wit, antarbite etc., near the beginning of act iv. of Çak.—Cp. his Urvaçī, iii. 16.—See Böhtlingk’s Hemachandra, 1160–1165, p. 217.—With this stanza, cp. i. 35 and iv. 18^{3c}.

⁸ The Jester mockingly takes his words from the King’s own mouth (see ii. 41⁹). The part that he quotes forms an indravajrā line, but in the dialect of prose. See p. 257, note 8, and  p. 289.

ACT III.

[Then enters the King with the Jester.]

KING. [With his thoughts on her.]

Put far away from me the champak¹ bud!
 What use have I for juicy turmeric?²
 Of what esteem is gold though ne'er so pure?
 Before her loveliness, whose radiance sweet,
 Is likest that of newly risen moon,
 What need of bakul blooms, profuse and fresh?³

1

And again :

Bright as a necklace strung with emerald gems,
 Or wreath of jasmines where the bees have sucked,
 Her lovely glance, as quick she bent her neck,⁴
 Shot sidelong by,⁵ and pierced my very heart.⁶

2

JESTER. Say, man, what do you stand there for, reeling off your twaddle like an uxorious husband?⁷

¹ See i. 14², 16⁴, and notes.

² The rhizome of *Curcuma longa*, a plant of the ginger family. It is used as a condiment; as a dye-stuff, it yields lovely shades of yellow; and when chewed, affects the saliva as would saffron. See Pliny, N. H. xxi. 70, cited by BR.: *Indica herba, zingiberis effigie, comanducata croci vim reddit*. — In *oll-ollāi* (instr. s. fem. with hal-), the stem is doubled.

³ 'What occasion is there (with, i.e.) for heaps of blooms of bakul, though fresh?' The bakul, *Mimusops Elengi*, Roxburgh, p. 318, has flowers that are white and fragrant.

⁴ 'With an impetuously bended neck' — as *avyayibhāva*.

⁵ 'Glance, directed towards (see *viç + ni* 7) in BR.) the region of her ear.' The coquetish glance is usually sidelong and comes as it were from the outer corner of the eye (*apāṅga*). In darting such a glance, the girl may bend her neck or turn her head and so

look by the place where, with her head in its natural position, her ear would be. —

One might suspect here a reminiscence of Bhartṛhari, who, in his *san-mārga*, q. v., speaks of "glance arrows" (*drṣṭi-bāṇās*) which are *gravaṇa-patha-gatās*.

⁶ The "Sidelong glance," *kaṭākṣa*, etc. — Daṇḍin, in his *Poetics*, ii. 327, gives, as example of *viçesokti*, a stanza which says: The women have no battle-cars, elephants, cavalry, nor foot-soldiers; and yet with their sidelong glance (*apāṅga-drṣṭi*) they conquer the three worlds. — *Parab*, *Subh.*, p. 434-5, has some 19 stanzas on the *kaṭākṣa*. — See Bhartṛhari's stanza, just cited, = *Sprüche* 6824. Further, *Hāla's Saptāçataka*, 505. — See also ii. 5 and my note on ii. 6^a.

⁷ *Bhajjājida*, literally, 'wife-conquered,' seems to me in this connection necessarily to suggest the doting, foolish, overfond husband, rather than the hen-pecked one. For the contempt in which the latter was held, see *Sprüche*, 4086.

KING. My thoughts, man, are on a vision that I've seen in sleep.

JESTER. Well then, old man, tell it to me.

KING. Methinks a maid with a lily-face stood in my vision within reach of my hand, and was about to strike me quickly with a blue lotus as I lay on my pleasure-couch. And then with eager haste did I catch hold upon the loose end¹ of her garment. No sooner² did she, leaving it in my hand, depart, than² my sleep, as it seemed, suddenly vanished too. 3

JESTER. [*Aside, to himself.*] Should think it might have! [*Aloud.*] Say, man, I too saw a vision last night.³ [4]

KING. [*Expectantly.*] Tell me then, what was the vision?

JESTER. Methinks, last night in my vision I fell asleep by the Ganges. [7]

KING. And then, and then?

JESTER. Well, then the Ganges put her graceful little foot on the head of Īiva and washed me clean away with her water. [9]

KING. And then, and then?

JESTER. Then by a cloud that was raining at the autumn season to [its or my] heart's content⁴ I was absorbed. [11]

KING. A marvel, a marvel! — And then, and then?

JESTER. And then, when the lordly sun had entered the asterism of Chitrā,⁵ the great cloud went near(?)⁶ the place where the Tāmraparṇī⁷

¹ 'With eagerness by me hastily she was held or caught on the loose end.'

² Ca . . . a : cp. ii. 47 note. — Root muc.

³ Adya. — Modern English distinguishes by "last night" and "to-night" what in Sanskrit is contextually distinguished : thus, adya asmābhir atra uṣitvā, prātaḥ, etc., 'to-night we'll stop here, and early to-morrow morning,' etc.

⁴ Is jadhiccham used ἀπὸ κοινοῦ (kākā-kṣivat, as the Hindus say)? I see no great pertinence in it in either case.

⁵ At the time of Rājasekhara, the autumnal equinoctial colure would be less than ten degrees west of Spica, and the sun would be "in Chitrā" in "autumn" (iii. 31).

For the transformation of rain-drops into pearls, see Sprüche, 344, 1544, 4029. According to the stanza saṁtaptāyasi (Ind. Ant. xiv. 323; Sprüche, 6781; and elsewhere), the transformation takes place under Svāti : see

p. 214, above. So in Manwaring's Marāṭhī proverbs, no. 1291 : "If the Svāti rain fall, there will be a crop of rubies and pearls, but you will not get cotton enough for a lamp-wick." Now Chitrā and Svāti have as their principal stars respectively Spica and Arcturus; and at the time of Rājasekhara, the approximate longitude of these two stars was respectively 188° 32' and 188° 55', that is practically the same. The author's mention of Chitrā, therefore, is not fortuitous, but significant. — My thanks are due to my honored colleague, Dr. Asaph Hall, for his kind help in matters of this nature. Cp. Whitney, Oriental and Linguistic Studies, ii. 377, and his chart of the zodiac.

⁶ Is antena used "prepositionally" (like antarena), here compounded with its "governed" word-stem, and in the sense of ante, 'near'?

⁷ Cp. i. 17^d note.

empties into the ocean. I, too, as I think, am within the cloud and go with it. [15]

KING. And then, and then?

JESTER. Then the cloud started to rain there with great big drops of water; and the sea-oysters, such as they call pearl-oysters, emerged from the waters¹ and absorbed me; and I was within them and became a monster pearl.² [18]

KING. And then, and then?

JESTER. Then in four-and-sixty pearl-oysters [successively] I was a drop of cloud-water, surpassing the opal³ in hue, [and then,] in due course, I attained once more to the condition of being a pearl, one of perfect roundness,⁴ clear, and flashing. 4

So I, whom you see before you,⁵ fancy that my own self in the shape of a pearl,⁶ was inside of those pearl-oysters. [1]

KING. And then, and then?

JESTER. Then those pearl-oysters were taken from the ocean as soon as they were mature, and they were opened. And I was among the four-and-sixty pearls. And a certain merchant bought me, giving [for me] a hundred thousand gold pieces. [5]

KING. Oh, what a wonderful vision! And then, and then?

JESTER. Then the merchant sent for the jeweller and had him bore a hole through me.⁷ And that gave me a little something of a pain. [9]

KING. And then, and then?

JESTER. And with the pearls of that lot,⁸ weighing ten *māshakas* apiece, a single row was strung in necklace style,⁹ and it was priced at ten million gold pieces. 5

KING. And then, and then?

¹ For the form, see p. 203.

² This time it is a pearl of ten *māśakas* —see my note to ii. 17^a. See note 5, p. 264.

³ The tabasheer is a variety of opal found in the joints of the bamboo.

⁴ 'I arrived at new-pearl-ness, very round, without any flat surfaces' etc., i.e. 'I arrived anew at' etc.

⁵ Thus I would express the force of so aham.

⁶ 'With or by (my) pearl-ness.' For *attānaam*, see Pischel on H. 3. 56.

⁷ 'Then by him, fetching the jeweller, the pearl was caused to be drilled.'

⁸ 'With that pearl-lot (of 64 pearls), weighing 10 *māśakas* apiece.' The expression is loose; the adjective is logically an adjunct of *muttāhala* and not of *maṇḍala*.

⁹ That is, so as to form a necklace rather than a bracelet or what not: cp. *hāra-laṭṭhi*, iii. 18^b; and *maṇi-yaṣṭi*, *Urvaṇi*, iii. 10, and Kale's note.

JESTER. Then [the merchant, whose name was] Sāgaradatta, put it in his casket and went to the capital of Vajrāyudha, the king of Pañchāla, to Kanauj; and there he sold it for the ten million. [3]

KING. And then, and then?

JESTER. And then,

As he, [the King of Kanauj,] considered her towering ample breasts, and also the beauty of the single string of pearls, he put it on the neck of his beloved. — Men of sense are pleased to see like meet with like. 6

Moreover:

At midnight's hour, which was full of moonlight resplendent throughout the sky, in love's embrace the royal pair had closed their eyes for terror at the shaft¹ of the Flower-arrowed God. Then by the plumpness² of her exceedingly towering, full, and jar-like breasts was I sore beset — [and so] awoke! 7

KING. [*With a faint smile, and then reflecting.*]

You knew that this vision of mine, in which I met with her whom I love as my life (*pāṇa-samā-*), was unreal; and so you thought you could dismiss it from my mind by your counter-vision.³ 8

JESTER. A decayed chieftain, a brahman exhausted with hunger, a naughty young wench, and a forsaken man, — these beguile themselves with the sweetmeats of wishes.⁴ And I ask you, man, whose power, now, is that?⁵

KING. Love's. [3]

JESTER. Although your love for the Queen has grown by [long] attachment, why, pray, do you, sir, fairly spreading your eyes over all of Karpūra-mañjarī's person, gaze at her as if you were absorbing her? are the Queen's good points inferior to hers? [5]

KING. Speak not thus!

Suppose the knot of love is tied betwixt some man and some maid; for all that, beauty, I think, is not the [sole] cause of it.⁶ But if, even in that

¹ Strictly, 'blows,' 'shots.'

² Konow refers me to Kirātārjunīya, iv. 8, where Mallināth glosses *niveṣa* by 'largeness, plumpness' [of the breasts].

³ 'This vision, not real, — it, possessing a meeting with the life-equal-girl, thou knowest. And by [thy] counter-vision, the warding-off or dismissal of it [of my vision] is thy intention.'

⁴ Konow compares *Viddh.* i. 221.

⁵ That is, Of whose power are these wishes and longings a manifestation? For the first two of the four cases, *pemmaṁ* seems to be too specific.

⁶ 'Just under those circumstances (*emea*, cp. ii. 49^a), beauty, methinks, is not the [sole] cause of it' (*tattha*): but rather, says the Scholiast, the working out of the inborn nature.

case,¹ the [girl's] loveliness is much praised,² that is done to put a seal on³ the mouths of unkind-spoken people. 9

JESTER. But what, sir, is that which they call "Love, love"?

KING. The knot of attachment which exists between a mutually united pair, and which has grown strong under the dispensation of the Dolphin-bannered God, — that the connoisseurs call "Love." [2]

JESTER. And of what sort is it?

KING. [Love is that] in which the feeling within the heart attains⁴ to sincerity and is devoid of the blemishes of suspicious behavior and so forth;⁵ in which there is an on-flowing stream of longing of each for the other; whose very essence is imparted by Cupid and enhanced by amorous play. 10

JESTER. And how might it be recognized?

KING. They whose hearts are set, each toward the other, in utter commotion by the unforced flow of very restless glances; who speed ever, more and more, the arrows that Cupid gives them; — of such persons⁶ the heart-wound becomes very easily manifest. 11

JESTER. That which has the outward beauty of a deeply seated disturbance of heart, — that the world calls "Love with Cupid's adornment." Hard as it may be to recognize, a person does manifest it among people. That we know to be Cupid's very mighty jugglery. 12

Moreover, if the love that is in the heart⁷ [of the one] awakens [in the other a corresponding] attachment, what occasion is there in that case for the trickery of the bravery of ornaments?

KING. That's true, man!

What need of girdles, bracelets, diadems, anklets? what need of beauty?⁸ and what need of the shows of ornament? [There is no need.

¹ Where beauty is not the sole cause of the attachment.

² As an ostensible reason for the love. — Since mah is not necessarily = kāñks (see Pischel, H. 4. 192), I suppose I am justified in connecting mahijai here with Vedic mah ('is extolled, is magnified'), and not with manth, Marāṭhī mathaṇem ('is revolved, considered, taken into account').

³ 'Then (taṁ, correlative to jaṁ, 'if') a seal is put on' etc. ⁴ Ei, that is, eti.

⁵ 'Of suspicion-behavior and so forth,' viappa-ghaḍanā-āi-

⁶ 'Of what persons, possessing hearts

completely agitated by glances which are nature-flowing and very restless, the sendings-forth of the Cupid-given-arrows increase, — of them' etc.

In this version I follow NR, reading (instead of luṇṭia, 'robbed') luṇṭhia, 'agitated.' I take peranta-luṇṭhia as 'boundary-agitated,' 'agitated to their very limits.' — See OB. under tar + vi 5).

⁷ For maṇa and citta, occurring together at iii. 12^a.¹ and iii. 11, there seems to be but one available English word, namely 'heart.'

⁸ Neither gewgaws nor beauty signify much where the passion is mutual. Caṅga and its

of all that.] And so,¹ in this world, it is something else² which puts the flowers of happiness in the grasp of fair maidens. 13

And again :

What need of the performance of song and dance ? and what need of strong drink ? what need of incense of aloes ? and what need of saffron ? — On all the earth in daintiness naught else can equal man's tender passion.³ 14

And again :

The consort of an emperor and the wife of a common man, — in the matter of love there is not even a grain of distinction between them to be found, methinks, [even] if a certain difference in outward splendor is effected by rubies and decorations and garments and saffron. 15

And again :

Why speak of restless eyes — of face like to the moon — of towering breasts ? There is some other reason here, I think, why women from our hearts⁴ do ne'er withdraw. 16

JESTER. That is so. But explain to me another thing : [Even in that] which during childhood is unattractive to the heart of a man, — even in that, with [the attainment of] adolescence, a certain beauty develops itself. [2]

KING. Surely there must be here in the world two Creators who are skilful in building the body and in giving it the bloom of youth: the one fashions the first girlish form ; while the second, by giving it the finishing touches,⁵ brings out its loveliness.⁶ 17

And therefore :

Bejewelled bracelets and girdles and anklets, beauty of dress, strings of emerald gems, mineral rouge,⁷ a necklace of pearls, — [all those things]

derivatives are used of natural beauty — cp. *nisagga-caṅga*, ii. 25^a, and *paai-caṅgima*, ii. 26^c. As to the form (instr. s. fem., from Skt. an-stem !), cp. *umhā* cited by Jacobi, § 42, 2).

¹ I take *taṁ* as 'and so.'

² 'There is of fair-waisted maids something else [than gewgaws — namely, native attractiveness], by which they get the flowers of happiness.' Or, *suhaattana* may be the ensemble of womanly charms that draw and hold fast her lover's heart.

³ I am not sure that I have hit just the right meaning of *ruccissa* : nor do I see the appositeness of *puṇu*.

⁴ Ablative singular or plural, H. 3. 8, 9.

⁵ 'By carving it or sculpturing it (Scho-liast, *utkīrya*), by putting on the nicer touches' as contrasted with the first or rougher "fashioning" (*ghaḍaṇā*). The *Marāṭhī kaṇḍāraṇem*, cited by Dr. Konow, is an instrument used for the finer work of goldsmiths and others.

⁶ 'Makes fully manifest (the form), displays it to advantage.'

⁷ Properly, *gāirikā*, which is usually defined as 'ruddle, red chalk.' But Hema-chandra, 1036, makes it a synonym of *dhātu*, and this is a liquid mineral which wells up

are surpassed by the youthful bloom of maidens,¹ which is the spell that fascinates the heart, and is a sixth arrow of Cupid,² and a charming one.

Moreover :

18

A form full of loveliness, eyes that reach almost to the ear and have large pupils, a bosom with ample breasts, a waist that has the triple folds and may yet be grasped by the fist, wheel-like buttocks,³ — pray what need of aught else in the time of tender youth? Just these five things put into maidens' hands Cupid's great banner of victory.⁴

19

[Behind the stage (is heard the Heroine, saying:)]

Friend Kuraṅgikā, I am really languishing by reason of these refrigerants, as a lotus [languishes by reason of the arrival of the torrid season that calls for the use of refrigerants].

A shoot of lotus-root [to me] seems like poison; a string of pearls seems like a poisonous serpent; the breeze from the palm-leaf fan seems to spread flames;⁵ likewise the water from the jets of the shower-bath as it comes out on my hand is hot; and not the sandal, that sovereign remedy [against heat], allays the burning of my frame.⁶

20

JESTER. Did the old man hear? are his ears loaded with a jowl-full of the nectar?⁷ [2] will he then even today take no notice of his lotus root⁸ that is languishing by reason of the intense heat? of his saffron dolly that he has to play with,⁹ that is being sprinkled with most intolerably scalding water?¹⁰ of his single string of monster pearls that [now]

from the ground. The wounded Čalya is said to run blood as the mountain runs gāirika, MBh., ix. 13. 14 = 669. It is mentioned at Meghadūta, 102, as a pigment (dhātu-rāga); and at Kumāra-sambhava, i. 7, as a sort of liquid mineral color (dhātu-rasa), such as might be used to inscribe love-letters on birch bark. Cp. my note on ii. 7, above. From the same poem, i. 4, we may infer that it was used as a cosmetic, since it is there mentioned as a decoration for the nymphs of heaven. So here.

¹ The five words of lines *ab* are nominatives absolute, with anacoluthon. We must repeat them in accusative form in *d* as objects of *jaai*.

² He regularly has five: cp. pañca-bāṇa, pañcesu, pañca-sara, in Index, and p. 239, n. 2.

³ We have had most of these most fleshly details already at i. 32 and 30 and ii. 23.

⁴ 'By just these five things maids become possessing Cupid's banner.'

⁵ 'The wind spreads as it were its friend.' The friend of the wind is the fire, — Hemachandra, 1099, p. 444. OB. cites *anila-sārathi* as a name for fire from MBh. i. 15. 1 = 1058.

⁶ Similar thoughts at ii. 42.

⁷ Nectar of the Heroine's words. — The ludicrous incongruity of the metaphors is doubtless intentional.

⁸ *Muṇālīā*, properly 'little lotus-root.' Is it used in the sense of *mṛṇālīnī*, 'lotus-plant,' *pars pro toto*? At any rate, it must be rendered so as to bring out the jocose allusion to the Heroine's own words at iii. 19². — *Mṛṇālikā* is used as a girl's name (with many others) in the *Kādambarī*, p. 356³.

⁹ 'Play + saffron-dolly,' — cp. ii. 12.

¹⁰ 'Water intensely boiled and intolerable,' in allusion to iii. 20^c.

in a trice is parting?¹ of his meadow of rose-bay,² that the musk-deer are plundering?³ [3]— Well, your vision has turned out true.⁴ Come, let us go in. [5] Let Cupid's banner be exalted. Let the strains of cuckoo-warblings start up in your wind-pipe. [7] Ease up with the floods of tears. Slow down with the torrents of sighs. [9] Let loveliness renew itself. Let us go in by the back door.⁵

[At that, they make as if they were going in.] [12]

[Then enters the Heroine, with Kuraṅgikā.]

HEROINE. [Timidly—to herself.] Why! is this the full moon suddenly descended from the court of heaven? [15] or has the Blue-necked God [Çiva], well-pleased, allowed Cupid to resume his own bodily form?⁶ or is some one who is a rascally foe of my heart and a kindly friend of my eyes about to show me special favor? [Aloud.] This I regard as a piece of jugglery. [19]

JESTER. [Taking the King's hand.] Lady, the jugglery has become real. [21]

[The Heroine stands abashed.]

KURAṅGIKĀ. Dear Karpūra-mañjarī, rise to meet your lord and salute him. [23]

[The Heroine is on the point of rising.]

KING. [Taking her hand.]

Thy waist is ready to break neath the burden of thy bosom : break it not, O moon-faced maiden, by rising!—Cupid have mercy on my eyes after the sight of such ampleness [of breasts]!⁷ 21

Moreover:

In presence of whom, not the beauty of orpiment hath any charm, nor

¹ The allusions to lotus and doll were pat enough. But the tertium comparationis of this figure and the next, Konow thinks, is merely the Heroine's anguish.

² The Tabernæmontana (see this in Century Dic'y) coronaria, known as Adam's apple or East Indian rose-bay. It is a very fragrant shrub, having shining dark-green leathery leaves, "with elevations above the veins" (Roxburgh, p. 249). Its Prākṛit name, "knot-leaf," may refer to this.

³ No jealous rival of the King has turned up thus far. — But see Konow's view, note 1.

⁴ Only in the most general way (cp. iii. 3): he met her in the dream, and now he meets her in fact.

⁵ For the full significance of this clause and the following stage-directions, as I understand them, see p. 219-220.

⁶ Cupid was burned by the fire of Çiva's wrathful glance and is therefore called "Bodiless" or An-aṅga. The story is told at Rāmāyaṇa, i. 23. 10-14, Bombay; or Kumāra-sambhava, iii. 71.

⁷ For their beauty is enough to blind me! — See note on nivesa, iii. 7d.

burnished gold, nor champak blooms, — with golden flowers I pay homage to those eyes with which thou, O fawn-eyed girl, hast been beheld.¹ 22

JESTER. Her ladyship, Karpūra-mañjarī, by staying in the inner room, has become moist with perspiration. So now I will fan her with the border of my robe. [*So doing.*] Oh dear! I've put out the light with the wind from my garment. [4] [*Reflecting. — To himself.*] Never mind. We'll just go to the pleasure-garden. [*Aloud.*] Say, this is dancing around in the dark! so let's go out now to the pleasure-grounds, just by the subterranean exit. [9]

[*All make as if they were going out.*] [10]

KING. [*Holding Karpūra-mañjarī by the hand.*]

Keeping thy hand, which is like a tender spray, within mine, assume thou, [I pray,] a little unsteadiness² as thou movest along; in order that the kala-haṁsas, as they go about in their play, may at last find a rival who outmatches them in comeliness.³ 23

[*Showing by his demeanor his delight at the touch of her hand.*]

The prickles of the young gourd-melon,⁴ the filaments of the cadamba flower, which today are witnesses of the touch of thy hand, — these will remain as if fastening themselves to my limbs.⁵ 24

[*Behind the stage.*]

A BARD. May the rising moon bring pleasure to the King.

¹ To whose eyes? to his own? if so, the stanza is flat indeed!

² Cañcura seems to be an intensive adjective from car: cp. cañcūryate, and Whitney, § 1148 k (jañjapa, tartura, etc.). The purpose of the "unsteadiness" or "waddling" is, as I suppose, to enhance the similitude of the girl to the much belauded teal.

³ 'In order that at last the kala-haṁsa-group, in its play-going, may be uncomely.'

The kala-haṁsa or kādamba seems to be a kind of white teal with gray wings (Hemachandra, 1327). Its cry is often spoken of as most agreeable (kala — see the examples in BR., s.v. (1a), and Hemachandra, 1409). It was tamed and held in high esteem. Bāṇa often mentions it — see Index to Ridding's Kādambari, p. 224.

⁴ Benincasa cerifera, like the pumpkin,

but with a waxy coat. I do not find this in Roxburgh; but at p. 700, under Cucurbita Pepo, he says of the fruit, that it is, "when young, exceedingly hairy." Note that of our common Cucurbitaceæ (cucumber, pumpkin), the fruits are often sharp-prickly and the vines hairy.

⁵ That is, the delight which I feel at the touch of thy hand causes such horripilation that the asperities of these plants seem to have transferred themselves to my limbs for good and all. Cp. note to ii. 46^d.

This conceit of Rājasekhara recurs at iv. 21 and iv. 22; see the notes. One is tempted to query whether it is not a reminiscence of Bāṇa: cp. Harsha-charita, text p. 267⁻⁸, utkaṇṭakita- kapola-phalakena, lagna-karṇotpala-kesara-pakṣma-ṇakalena, iva mukha-ṇaṇinā. See p. 220.

While the round ball of the earth is as black by reason of the darkness as if it were in a subterranean chamber, the face of the eastern quarter of the sky has become as yellow as a young birch with the moonlight ; and the moon, sending forth rays that are like in beauty to the tufts of the stamens of the wing-seed,¹ has risen, digit by digit, till at last the full disk is above the horizon.² 25

And again :

Without saffron, without sandal,³ is the embellishment of the ten bride-like regions of heaven;⁴ without bracelets, without ear-rings, is the decoration of the round earth;⁵ without withering, without fainting, are the flowers⁶ (or without "Parcher," without "Bewilderer," is the weapon of the God with the Dolphin-ensign);⁷ a garland of moon-beams is massed in the sky.⁸ 26

¹ *Muuunda*, *Pterospermum suberifolium*, Roxburgh, p. 512, a middling sized tree. The flowers are white and fragrant and very long, and show a prominent column of united stamens. — I use "tufts" advisedly for *sihā*.

² 'The moon has gone to full-diskedness in the one-digit-manner.'

³ That is, All the heaven is made lovely by the new-risen moon, "the cool-rayed one": it makes the sky yellow, and that without the help of saffron; it makes the air seem cool, and that without the help of sandal. — This stanza recurs at *Viddh.* iii. 12.

⁴ The "ten points" or "regions" are the four cardinal points, the four intermediate points (NE. etc.), the zenith and nadir.

These are likened to brides. So *Bhartṛhari*, in his *bhūḥ paryāṅkaḥ*, describing the ascetic, says: "His couch is the ground; the blue sky above is his roof; and the moon-beams he hath for his candle; north, east, south, and west are the maidens (*dik-kanyās*) that fan him with breezes for chowries." *Rājasekhara* has the same bold metaphor two stanzas later, iii. 28^a, in *disā-sundarī* (if not also in a variant of iii. 29, "dig-vadhū"); and it recurs as *dik-sundarī* in *Jayadeva*, *Gīt.* vii. 1. *Bāṇa* speaks of the "regions," *ācās*, as maidens, *Kādambarī*, p. 390^c-7.

⁵ I take *bhuvāṇa-maṇḍalī* as 'round of the earth,' = *maḥi-maṇḍala* or *bhū-maṇḍala*. *Viddh.* reads *dharāṇi* for *bhuvāṇa*.

⁶ That is, In the cool moon-light, the

flowers are recovering from the intense heat, which "parched" or "withered" them (*aṣṣayat*) and which "bewildered" them or "made them faint" (? *amohayat*), in the day-time.

Since the stanza is a description of the loveliness of the night at moon-rise (iii. 26¹), of its tones of color and its reviving flowers, it must be that the prior interpretation of line c is also the one primarily intended by the poet.

⁷ From Cupid's equipment are missing "Parcher" and "Bewilderer": these are the names of two of Love's arrows — see note to i. 32^d. Both of these names are included among those of the celestial weapons, partly allegorical, partly fanciful, which are rehearsed in the *Rāmāyaṇa*, cantos 27 and 56 of book i.; see especially i. 27. 14, 15 and i. 56. 7, 8, ed. Bombay. — Love's arrows, his bow, and his missiles are all formed of flowers: *puṣpāṇy asya, iṣu-cāpa, astrāṇi*, *Hemachandra*, 228.

I cannot help feeling that this alternative interpretation, although secondary in the intention of the poet, is the key to the whole wretched difficulty of this line. The chance for a pun has seduced the author into using *mohana* of flowers — a use which I cannot deem unforced. — BR., under *ṣuṣ*, cite *na mlāyanti na ṣuṣyanti kusumāni*.

⁸ The area of denotation of *āvalī* and *ālī* is not coincident with that of any English word. See *Hemachandra*, 1423, for their

JESTER. Well, Kāñchana-chaṇḍa has described the loveliness of moon-rise ; so now it's Māṇikya-chaṇḍa's¹ turn.

[Behind the stage.]

THE SECOND BARD. The pleasure-pavilions show circling wreaths of incense rising from burning aloes ; they are ablaze with the lighted lamps ;² they have pendent festoons of lustrous (or rarest) pearls ;³ they swarm with doves let loose ; in them are prepared charming pleasure-couches, and hundreds of confidantes are talking ; while on the divans appear the pouting women-folk.⁴ 27

And again :

The moon-beams seem as if overspreading profusely with camphor the faces of those beauties, the quarters of the sky ;⁵ they scatter soft moon-light which rejoices the heart of the people of the earth as does sandal ; they make the withered bulb of Love to sprout anew with amorous doings ; and are like to jets sent forth from an autumn cloud. 28

JESTER.

White swan of heaven's pool,⁶
Of Ćiva's crest, the jew'l,⁷
A bulb⁸ of love
'S the moon above ! 29

synonyms, among which is *mālā*. 'Row,' 'string,' and 'streak' are among the more serviceable English versions of the words.

We find *āvalī* used of a 'string' of pearls ; and of a 'wreath' of tresses ; but also of a 'set' of teeth ; and, humorously, even of a parrot's two wings, a 'set' of wings, iv. 210. Like its synonym *rāji*, it is used with *dhūma* of a 'column' of smoke. *Mālā* is used of bees, ii. 13 ; of curly locks, ii. 20. — See Konow's version, p. 289.

¹ This designation is nearly tantamount to Ratna-chaṇḍa, the name he bore at i. 162.

² 'Ablaze with given or brought-in lamps.'

³ See additional note, p. 289.

⁴ 'The pavilions are possessing-divan-surface-appearing-jealous-women-folk.' *Uc-chaṅga*, 'on the surface,' = 'on,' with attenuated meaning, as in the case of *tala* = 'on' and *antara* = 'in.'

⁵ 'The moon-beams (*enañka-pāā*) are giving as it were an overspreading (see *chur* in OB.) with floods of camphor to the faces

of the sky-quarter beauties.' They flood things in every quarter with a pale whiteness like that of camphor-gum. — For *dik-sundari*, see iii. 26^a note.

⁶ Similarly the sun is so called, e.g. *Daṣa-kumāra-charita*, p. 116.

⁷ For the moon as Ćiva's crest-jewel cp. i. 3. — The pronunciation of jewel so as to rime with pool is an inelegance which accords, as I think, with the tone of this brief doggerel as intended by the author.

⁸ *Kanda*, 'bulb': more specifically, an 'onion.' One can hardly doubt that the Jester takes this particular word out of the Bard's mouth in order to make fun of it. — In the Bard's stanza, it would have been a little less prosaic if we had said "withered root;" but it is hardly competent to the translator to let the Jester's allusion disappear. Cp. p. 262, note 8.

Concerning the rimes in this and the following two stanzas, see p. 205. — For metre of 29 and 30, see p. 207.

KURAṄGIKĀ. Proud of his ally, the moon,¹ crushing the pride of jealous maids,² with bow of fresh champak blossoms, Cupid is victor, the impetuous. 30

[*To Karpūra-mañjarī.*] My dear girl, I'm going to recite to the King the verses which you made describing the moon.

[*Karpūra-mañjarī stands abashed. Kuraṅgikā recites.*]

On the moon's yellowish disk, which seems to have stolen its charming hue from some ivory cage,³ appears in all its beauty,⁴ manifest,⁵ the antelope with which the disk is marked,⁶ bearing a likeness to a playful koil. 31

KING. Oh, what an intuition for quite new conceits⁷ has Karpūra-mañjarī! what charm in expression and pleasing words! and what flow of sentiment! [*Addressing the Heroine.*]

It must be that the moon, for fear lest thy [lovely] face be mistaken for its own, hath made—behold!—upon its own round disk a black collyrium-mark, disguised as its “Fleck.”⁸ 32

And again :

If, O tender-limbed one, thy face were colored palish with chalk-water, [and if,] besides, black collyrium for the cheeks were put [on it],—then it might mock at the moon (*or*, then its likeness to the moon would be complete).⁹ 33

¹ ‘Possessing pride made by the moon.’ The moon is Love's most potent coadjutor—cp. notes to ii. 5^b and 50^b, and especially Kādambarī, p. 559¹².

² Gharatṭa, is a ‘hand-mill’ such as the women turn in India—see the excellent kaṭākṣa-verse, re re gharatṭa, Parab's Subh. p. 434, 105, for which Peterson, Subhāshitāvalī, 2388, has re re yantraka. Vāsudeva says “crusher,” peṣaṇa-kartā.

³ Vilāsa is ‘outside looks’ and also ‘beauty’—such as old ivory might have. Cp. Kādambarī, p. 390¹¹.

⁴ Thus I render bhāi.

⁵ And thus phuranta.

⁶ ‘The fleck-antelope’: cp. ii. 20, note.

⁷ Vatthu, ‘the substance’ (as distinguished from the form, utti) is in this case little more than a ‘conceit,’ that is ‘ingenious thought or fancy.’

⁸ ‘Surely by the moon, thinking to itself

(tti) [with a touch of jealousy], “Not in any wise shall there be an error (vibhama) [occasioned] by the face of thee,” a black-collyrium-distinguisher (visesaa) has been made on its own disk-round, with “Fleck” disguise.—For the well-known antelope-spot, see note to ii. 20. —The position of tuha after the tti is exceptional.

⁹ Either, 1. ‘Then it would attain to derision of the moon (genitive), would get a chance to mock at the moon’ on account of its superior beauty.

Or else, 2. ‘Then the moon (nominative) would get a mocking, i.e. would incur contempt.’

Or else, 3. ‘Then it would attain to the assumption-of-the-appearance of the moon.’

Cp. Bhartṛhari's vaktraṁ candra-vidāmbi, paṅkaja-parihāsa-kṣame locane. Here the parallelism of parihāsa, and Böhltlingk's interpretation of his conjectural -vidāmbi

[To the moon.]

O antelope-flecked one, why wanderest thou, nonchalant, so near this beauty? Lo, here is the face that gave to thee the exceeding paleness of its own white cheeks !

34

[Tremendous racket behind the stage. All listen.]¹

KING. But what is this uproar?

KARPŪRA-MANJARĪ. [With some trepidation.] My dear girl, [go and] find out what it is and come back to me. [5]

[Kuraṅgikā goes out and reënters.]

JESTER. Just this : the Queen has found out that my old man has tricked her,² and is coming.

KURAṅGIKĀ. Well, it's hunchbacks and dwarfs³ and pigmies and eunuchs and harem-keepers that are making the hullabaloo. [8]

KARPŪRA-MANJARĪ. Then let the King excuse me, so that I, before the Queen finds out about my meeting with the King, may go to my prison by the same subterranean passage by which I came.⁴

[Thereupon, exeunt omnes.]

[End of the Third Act.]

(see BR. s.v., and Sprüche, 5896), support the first of the above versions.

The second version amounts to about the same thing as the first, and is supported by Sprüche, 453.

Mahābala Kṛṣṇa Čāstrin, in his edition of the Čṛṅgāra-čataka, 22 (Nirṇaya Sāgara Press, 1888), supports B's conjecture, but renders it by candra-anukāri etc., as in the third version.

Since the chalk-water and collyrium only enhance the beauty of her face and its likeness to the moon, I am unable to translate the vi of jai vi.

¹ We may suppose that the actors now fall into two groups, King and Jester forming

the one, Heroine and her friend forming the other. And the two sets of questions and answers that follow in dovetail, may be thought of as proceeding each independently of the other.

² 'Has resorted to trickery' (vañcaṇā-gadam), or 'has come here by a trick' (vañcaṇā-āgadam).

³ Griffiths, i., p. 10 b, speaks of dwarfs as favorite subjects of painting and sculpture. "Then, as now in India, they served to amuse persons of rank." Plates 29, 55, 85. — Concerning the inmates of the seraglio, see Sāhitya-darpaṇa, § 81.

⁴ 'May go to my prison, entering by this same subterranean opening.'

ACT IV.

[Then enters the King with the Jester.]

KING. Alas!

The summer's heat is very intense ;¹ mighty is love ; how pray is it to be borne? Yet that fawn-eyed girl, albeit in one and the same palace with me, is hard to reach, as fate will have it. 1

For,

In this world, by those who are under the power of the Flower-arrowed God alone, both these things indeed are very hard to bear, I think: the time that is made terrible by the intense sun, and separation from the beloved.² 2

JESTER. Some folks are harassed by Cupid, and others are wilted by the heat ; but a chap of my stripe is neither harassed by Love nor wilted by the heat.

[Behind the stage.]

A PARROT. Well, won't Polly tear out your top-knot by the roots? — I guess ! [4]

KING. [Laughing.] Man, was the pet parrot talking which was roaming about at will in the pleasure-grove?

JESTER. [Angrily.] Ah, you wretch of a bird, you'll be cat's meat next. [8]

[(The parrot again) behind the stage.]

There's nothing I mightn't expect from the like of you³ — if I hadn't a set of wings.⁴ [10]

KING. Why ! I believe it has flown. [To the Jester.]

The nights are of short duration and the days are waxing long. The round of the moon is broken⁵ and the disk of the sun is unbroken. Why

¹ Gāḍhaar', i.e. gāḍhatara-.

² The thought of this stanza is repeated in different language at Bālar. v. 25 and Viddh. iv. 6, as Dr. Konow points out, p. 206.

³ 'Every thing (any thing) is deemed possible from the like of you.' This speech,

iv. 21⁰, seems also to come from the parrot. For the ablative, see p. 203. — Cp. Viddh. p. 29⁴.

⁴ "Set" seems to be used humorously ; see note to iii. 26^d.

⁵ 'The moon attains diminution' — so that it yields less coolness, as I suppose.

should not an arrangement whose course appears to be this in summer days, — why should it not be broken, then, with knife-points?¹ 3

Moreover,² it is altogether to be praised³ if it bring me a meeting with my beloved. For

At midday, the touch of sandal-paste; until twilight, moistened garments;⁴ play in the bathing-pools until night-fall; in the evening, cool liquor;⁵ and love's embraces in the last watch of a summer night;⁶ these are the five arrows with which Cupid wins his victories: his other shafts are split and broken. 4

JESTER. Say not so. [Say rather:]

A blessing on the summer days, O friend, because⁷ in them the betel⁸ leaves are overlaid with a palish shimmer, and the areca nuts are delightful with the flavor of mango oil, and the sandal is made [still more] fragrant with powdered camphor. 5

KING. [Yes.] And this too is pleasant about them:⁹

Flutes, tremulous as if with koīl notes,¹⁰ are cooling to the ears; liquor with cold water is cooling to the mouth; a sweetheart with massive breasts anointed with sandal is cooling to the touch: for any one there is for the summer days an antidote that is altogether cooling. 6

And again:

In the graceful chaplet, an acacia bloom; near the breast, a necklace of sinduvāra berries; on the limbs, a moistened garment;¹¹ attached to the waist, a girdle with blue lotuses; on the two plantain-like arms,¹² bracelets of fresh lotus-roots: such is the apparel for [enamored] women that is

¹ Khaṇḍa is 'broken, incomplete,' or (of the moon) 'not full, gibbous'; a-khaṇḍa is 'not incomplete,' 'complete' in form and perhaps also in power; khaṇḍijai is 'be broken, cut, brought to nought.' The "knife-points" are congruous enough with "cut," hardly so with "arrangement."

² An adversative conjunction (kim tu?) would be much more appropriate here.

³ 'It [the arrangement] is altogether (niṣṇāṁ) to be praised' (glāgh).

⁴ Oll-aṇṣuam: cp. iv. 7^b.

⁵ Cp. my note to i. 22 and the lampoon there quoted.

⁶ Cp. Rāvaṇa-vaha, ed. Goldschmidt, xii. 13. — Jam kim pi = 'some, a little,' with nīhuvāṇam.

⁷ The three long bahu-vrihis are "adjec-

tives that contain reasons" — hetu-garbhaviṣeṣaṇāni.

⁸ Piper betle, a perennial creeper, Roxburgh, p. 53, 569. "The leaves are used as a wrapper for the little pellets of areca nut and lime which are extensively chewed in the East." The pellets are carried in boxes (cp. iv. 9¹⁰) commonly made of silver filigree. See Century Dic'y, under betel and betel box. — Areca palm, Griffiths, fig. 60.

⁹ 'About them' (ettha), i.e. the summer days.

¹⁰ 'Having koīl-notes and wavy.' The "waviness" or tremolo effect that may be given to the music of the flute may be supposed to suggest liquidity and so coolness.

¹¹ Cp. iv. 4^a.

¹² Cp. my note to ii. 14^b.

likely to be prescribed¹ by the physician [who treats the disease] of love,² as the sole charm against the pains of the heat when the spring season melts into summer.³ 7

JESTER. And I say, moreover :

Of women who at midday are anointed with smooth, thick, sandal-paste, who bathe the whole evening through,⁴ who in the nights are besprinkled with drops of water that come from the punkahs, — of such, the Five-arrowed God accomplishes the enslavement. 8

KING. [*Making as if he were recollecting something.*]

For those, to whom is given complete union with a person lovely with the combination of garb and fresh beauty,⁵ — for them the nights and days, though long, go by like a twinkling; and to whose sore-pained heart these [days]⁶ bring not even to a small degree the delights of love, — for them the days give birth to [vain] wishes only and drag by as if they were each a month long. 9

[*Addressing the Jester.*] Is there any news about her?

JESTER. Yes, there is. Listen, old man! Here's a joke for you. [5] The subterranean passage that was made to Karpūra-mañjarī's prison, was discovered by the Queen. Then, with a pile of huge stones, she closed up the entrance to the passage so that no one could slip through.⁷ [7]

Five chowry-holders, girls with names ending in *senā*, Anaṅga-senā, Kāma-senā, Kaliṅga-senā, Vasanta-senā, and Vibhrama-senā, with noisily brandished swords and shields in their hands, were appointed to keep guard over her prison on the east side. [8]

Five ladies in waiting, with names ending in *lekhā*, Anaṅga-lekhā, Chandana-lekhā, Chitra-lekhā, Mṛgāṅka-lekhā, and Vibhrama-lekhā, with bows in their hands and arrows on the string, were set [to keep guard] on the south side. [9]

¹ 'To be offered or brought into service' — root *nī* + *upa*.

² Or, 'by the Cupid-physician,' 'by Dr. Cupid.' But perhaps this would be too jocose for the King in his present mood. "He's got it bad."

³ 'At the going of the season of Madhu,' i.e. of the season of spring or *vasanta*. This consisted of the months March-April and April-May, whose older names were *Madhu* and *Mādhava* (see p. 214, or Whitney, JAOS. vi. 414, and cp. note to ii. 6²¹). *Vasanta* is followed by *grīṣma*, 'summer,' but the text

does not show here how far the summer has progressed. — This costume, at all events, is light.

⁴ 'Possessing practised interval-less bathings in the evening.'

⁵ I take *ghaḍaṇā* as 'combination' — see OB. And to *bhaṅgi* I assign the meaning 'Art und Weise sich zu kleiden' (= 'garb') given it by OB., s.v., with a citation for it in that sense from our poet.

⁶ Or, 'These burning days,' *saṁtāviṇo*.

⁷ 'The entrance was closed by the Queen, making (kr) it hole-less.' See p. 220.

Betel-box bearers,¹ girls with names ending in *mālā*, Kunda-mālā, Kāñchana-mālā, Bakula-mālā, Mañgala-mālā, and Māṇikya-mālā, carrying lances in their hands, were stationed [to keep guard] on the west side. [10]

Bath-keepers, girls with names ending in *kelī*, Anañga-kelī, Barkara-kelī,² Sundara-kelī, Rāja-kelī, and Kandarpa-kelī, holding shields and swords, took their places³ on the north side. [11]

And over [all] those, five reciters of witty sayings, girls with names ending in *vati*, Mandāravatī, Taraṅgavatī, Kallolavatī, Madirāvatī, and Kelivatī, were appointed as overseers, each with a bright golden staff in her hand. [12]

KING. Well, well! that's the entire personnel of the Queen's apartments!

JESTER. Here's the Queen's friend, Sāraṅgikā, sent with some message from her. [14] [Then enters Sāraṅgikā.] [15]

SĀRAṆGIKĀ. Victory, victory to my lord! The Queen's message is that today the King must mount to the terrace of his pleasure-palace and inspect the preparations and accessories⁴ for the great festival of the Deity of the Banyan.⁵ [18]

KING. As the Queen directs!

[Exit the attendant.] [20]

[King and Jester step about, making as if they were ascending to the terrace. Then begins the charcharī.⁶] [22]

JESTER. Behold, these maidens,⁷ richly adorned with pearls,⁸ at the close of the dance but scantily attired, are sprinkling each other with

¹ The royal betel-box, umbrella, etc., were often borne by regularly appointed officers. See for example, in BR., the compounds of *tāmbūla*; and cp. note to iv. 5^a.

² See Zachariae, *Mañkhakoṣa*, Nachträge.

³ I suppose *ādhatta* (= *ārabdha*, H. 2. 138) means 'fasten Fuss.'

⁴ *Uvaarāṇa* seems to imply all this.

⁵ The deity supposed to reside therein during the *vaṭa-sāvitṛi-vrata*. The time of this observance is given as the full moon of *Jyāiṣṭha* by the *Vratārka*. I have a lithographed edition of the *Vratārka*, Benares, 1931 (A.D. 1875); and its treatment of the matter begins on folio 121, reverse, line 11. — Or see *Nirṇaya-sindhu*, II., folio 11 a, 3.

— Or see Hemādri, *Chaturvarga-chintāmaṇi*, *Vratakhanda*, xxi., p. 273¹. — My pupil, Mr. Albert Henry Allen of San Francisco, has prepared a well-digested account of this observance which will, I trust, be published in vol. xxi. of the *Journal of the American Oriental Society*, pages 53–66.

⁶ The *carcarī* is a peculiar dance (cp. *Vikramorvaṇi*, act iv.), accompanied by various poses as mentioned in the next verse. — Root *viç* + *pra*, in the sense of 'makes its début, begins, *geht los*'?

⁷ Whom they see as they look down from the palace roof.

⁸ 'Possessing pearly-ornament-accumulations.'

water which they take with jewelled cups from the jets of the shower-bath. 10

And here¹

Circling around with charmingly-varied pose of hands and feet,² these two and thirty dancing-girls, — they tread their mazy rounds, their steps keeping time with the music.³ In thy court is seen the “Staff-dance.”⁴ 11

With their shoulders and heads even,⁵ with their arms and hands even, other maidens, each with clean-cut pose,⁶ and ranged in two rows each facing the other, are rendering the *challi*-dance⁷ and regulating its tempo by the beaten measure.⁸ 12

Still others, quitting the jewelled cups, throw [direct] from the showering-machine the jets of water.⁹ These — fair as Cupid’s arrows, though consisting only of water¹⁰ — fall on the person of friends [standing by]. 13

Here, coquettish girls, their bodies anointed with blackest collyrium,¹¹

¹ The Saṅgīta-Ratnākara, Ānanda-ācrama edition, in its nartana-chapter (vii.), explains many of the technical terms that here follow. I am unable to go into the matter in detail, but give a few references to the book, whose title I cite as SR.

² I take bandha as pose in the nautch.

³ ‘Possessing steps (pada) that have followed the beats’ (tāla), that is, ‘the time or measure,’ which was marked by clapping of hands, and perhaps also (as in iv. 17^a) by the rhythm of the song.

⁴ The rāsa is a rustic dance like that of Kṛishṇa with the herds-women. See Viṣṇu-purāṇa, v. 13. 23, or Hall’s Wilson, vol. iv., p. 324 f. — From SR. I cite daṇḍa-pakṣa, vii. 642; daṇḍa-recita, vii. 651; daṇḍa-pāda, vii. 711, 965, 1015, 1186.

What the “staff-dance” is I know not. Perhaps a dance in which the dancers were arranged in “columns” (cp. iv. 12, and daṇḍa as used at ii. 9^a)? — I recently witnessed, as part of a light entertainment, a “cane-dance,” in which a negro performer held a staff, and struck the floor rhythmically with it, in time with his feet. — Has it aught to do with the “staff-dancer” of the Ṣata-patha-brāhmaṇa? see Eggeling, Sacred Books of the East, 44. 417.

^b Sama seems to be a technical term for

‘in a natural position.’ Svabhāvena sthito bhūmāu samaḥ pādo ‘bhidhiyate, SR. vii. 316. Konow cites Nāṭya-śāstra, x. 13.

⁶ OB. defines rekhā as ‘correct pose of all the limbs in dancing.’ “Pose-clear,” “with clean-cut poses,” may be an avyayī-bhāva, or else an adjective with calliṃ.

⁷ SR., vii. 1215, enumerates ten rustic dances. The first is cālī: it is “not too fast nor too slow” (in the madhya-laya); and is characterized by the “simultaneity” (yāuga-padya) of the movement of the feet, thighs, waist, and arms. The same dance, performed quickly and with the dancers facing each other, is called cālivaḍa.

⁸ ‘The calli, possessing a connection of tāla and tempo’: that is, ‘whose tempo is regulated by the tāla’ (see above). The layas or tempi are fast, middling, and slow.

⁹ ‘Others throw jet-water by means of the jantas.’ They don’t use the cups, just mentioned at iv. 10; but perhaps they put their fingers partly over the orifices of the jantas so as to make the water squirt directly on their playmates. See muc.

¹⁰ ‘These (tāo — sc. dhārāo, ‘jets’), having a beauty [as] of water-arrows of Cupid.’ Konow cites Viddh. iii. 25^b.

¹¹ ‘Possessing lampblack-collyrium-black-bodies.’

holding triple¹ bows, and adorned with tail-feathers of peacocks, are parading about as savage mountaineers,² [and so] making sport for the people. 14

Yet others, bearing in their hands offerings of human flesh, and terrible with their groans and shrieks and cries, and wearing the masks of night-wandering ogresses, are enacting a cemetery-scene. 15

And one fawn-eyed girl, sounding the drum that makes you shudder,³ and with the pleasant noise of a tambour, with her creeper-like arms alternately⁴ swaying, has started to execute the performance of the *challi*. 16

Others are performing, as might a fay, a graceful dance in tempo,⁵ with a jingling made by their bells, with the measure regulated by the tempo of vocal music,⁶ and with the clear tinkle of anklets. 17

Still others, their garments a-flutter by reason of their eagerness, intently playing the flutes, and setting the people a-laughing by their dark dress, recede, bow, and laugh. 18

[Enters Sāraṅgikā.]

SĀRĀṆGIKĀ. [Looking before her.] Here is the King, who has come from the Emerald Seat⁷ into the Plantain Arbor. — Well, I'll go to him and announce the Queen's message. [4] [Approaches.] Victory, victory to my lord! The Queen's message is: "This evening I will bring it about that you shall lead a new bride around⁸ the nuptial fire." [7]

JESTER. But Lady! what means this shower of watermelons⁹ from a clear sky?

KING. Sāraṅgikā, explain it all in full. [9]

SĀRĀṆGIKĀ. You shall hear. On the fourteenth day,¹⁰ just past, the

¹ "Triple": made in three pieces?

² Πουλινδαι ἀγριοφάγοι, Ptolemy, vii. 1. 64.

³ SR. treats huḍukkā at vi. 1072. Molesworth defines it as a small drum, shaped like an hourglass. It is held in the hand and rattled. — Is not this the drum formed of the tops of two human skulls cut in bowl-shape and with skin stretched across the bowls, and set crown to crown? Clappers are fastened to it by thongs a few inches long, so that if you grasp the constricted part and twist the wrist, the clappers thump the membranes. — See root vad.

⁴ Contradicts yāgapadya, p. 280, note 7.

⁵ 'Perform tempo-dance-grace.'

⁶ For jantia, see under yantra-. — Cp. note to iv. 11^b.

⁷ See page 254, note 1.

⁸ See root nī-pari.

⁹ Properly, 'white gourds,' the Benincasa cerifera of iii. 24 — see note. Cp. p. 205 end.

¹⁰ Of the bright fortnight of Jyāiṣṭha; see p. 216. Cp. Kādambarī, p. 128^o, where the Queen goes to pay homage to Īva "on the fourteenth day" of the month. Gāuri is Īva's consort.

Queen had Bhāiravānanda make an image of Gāurī bejewelled with rubies and set it up. [11] And he, the master Magician, was consulted by the Queen, after she had begun the observances for its consecration, with regard to the matter of a reward for [him, as] her preceptor. And he replied: "If you absolutely must give a reward, then I suggest the following."¹ To which the Queen said, "As your Reverence directs." [16] And he continued and said: "There, in the Lāṭa country,² is a King named Chaṇḍasena. He has a daughter named Ghanasāra-mañjarī.³ She has been pointed out by the astrologers as destined to become the consort of an Emperor. [20] So the King must marry her, in order not only that the preceptor may not fail of his reward, but also that your husband may become an Emperor." [22] Then the Queen laughed and said, "As your Reverence directs." And I was sent to make the announcement. And the reward to the preceptor has been given. [25]

JESTER. [*Laughing.*] Here's an instance of that old saw, "Snake on your head—and the doctor away" (*or* in some other country).⁴ The wedding is [set for] today and here, while Ghanasāra-mañjarī is in the country of Lāṭa. [28]

KING. Have you never seen Bhāiravānanda show his magic power?⁵

SĀRĀṆGIKĀ. [Continuing her message.] The Queen has had a sanctuary to Chāmuṇḍā⁶ built at the foot of the banyan that stands in the middle of the pleasure-garden. [30] And Bhāiravānanda is going to meet the Queen there. And in the hall of state which is there situated and has just been put in readiness for it, the wedding is to take place. [*So saying, she steps about and exit.*] [33]

KING. Man, I have a notion that this is all a blooming job of Bhāiravānanda. [34]

JESTER. That's a fact. Nobody but the moon—you'd better believe—can make the moonstone statue to ooze⁷ or the [night-blooming] cephālīkā to blossom profusely.⁸ [36]

¹ 'Then let this [reward] be given.'

² For Lāṭa, see p. 214.

³ See iv. 20¹⁶ and note.

⁴ The proverb is discussed elaborately and interestingly by Fischel, Festgruss an Roth, p. 115. Cp. Böhlingk, Berichte der sächsischen Gesellschaft, 1894, xlv. 7.

⁵ For if you (the Jester) have, you know he can bring the bride here in a trice.

⁶ Giva's consort, in a terrible form.

⁷ The moonstone is a fabulous gem, supposed to ooze or deliquesce under the moon's rays: cp., for example, Kādambarī, p. 395⁸.

The "Thirty-two tales of the throne" are related by 32 heavenly nymphs who have been transformed into statues (puttalikās) of moonstone: see Indische Studien, xv. 442, 294.

⁸ None but the Magician could bring all

[Enters the Magician.] [37]

BHĀIRAVĀNANDA. Here is the Chāmuṇḍā idol serving to screen the [new] entrance which has been opened from the root of this banyan to the subterranean passage.¹ [He stretches out his hand to it in worship,] [saying to Chāmuṇḍā, or rather, saying of her:]

A dissolution of the universe² is her pleasure-house; the blood of the demons is her fiery draught; victorious is Kālī³ as she quaffs it, in presence of Kāla,⁴ from a goblet made of the skull of Parameshthīn.⁵ 19

[Enters (the sanctuary) and sits down.] Not even yet is Karpūra-mañjarī [to be seen] coming out by the exit from the subterranean passage! [Karpūra-mañjarī, in pantomime, makes an opening in the mouth of the passage, and enters.]

KARPŪRA-MAÑJARĪ. Reverend Sir, I salute thee. [4]

BHĀIRAVĀNANDA. Mayst thou get a suitable husband. Sit down right here.

[Karpūra-mañjarī sits down.] [7]

BHĀIRAVĀNANDA. [To himself.] Not even yet does the Queen seem to be coming!⁶

[Enters the Queen.] [10]

QUEEN. [Stepping about, and looking in front of her.] Here is the exalted Chāmuṇḍā. [Pays homage to it. Then looking about, she says:] Karpūra-mañjarī here!⁷ Well, what does this mean? [To Bhāiravānanda.] I have this to tell you: I have made ready, before coming to you, all things needful for the wedding; but they are in my own apartments of the palace. So I will get them and return to you. [18]

BHĀIRAVĀNANDA. Do so, my darling.

[The Queen takes a few steps about the stage, (as if she were) departing.⁸] [20]

this about, just as the moon is the only one able to make the cephalikā bloom. Konow cites Viddh., p. 63⁴, 65¹. Cp. ii. 50, note 7.

The stage-directions ought here to add, *iti niṣkrāntāu*, 'Exeunt' [King and Jester]. Cp. p. 221.

¹ 'Here at the banyan-tree-root is the Chāmuṇḍā-idol, a cover of the [newly] opened-out entrance to the subterranean passage.'

² That is, the scene of the dissolution etc.; the expression is a little loose.—For a classification and description of the various dissolutions of the universe, see Vishṇu-purāṇa, book vi., chapters 3, 4, 5.

³ Or Chāmuṇḍā, Īṣa's consort, in a terrible form.

⁴ Death or Time, the Death-god or All-destroyer.

⁵ 'From a goblet made of the skull of Brahman,' whom Īṣa slew for his pride on the occasion of an "incidental" dissolution of the universe (*kalpa-kṣaye*) as narrated in *Kathā-sarit-sāgara*, ii. 13.

⁶ 'Not even yet does the Queen come.'

⁷ See p. 286, note 4.

⁸ The Queen does not actually leave the stage. The stage continues to represent the shrine of Chāmuṇḍā; but the audience is re-

BHĀIRAVĀNANDA. [*To himself, laughing.*] She's gone to search Karpūra-mañjarī's apartment! [*Aloud.*] Karpūra-mañjarī, my daughter, by way of the subterranean passage, not otherwise, and at a quick pace, do you go to your own apartment and stay there. — When the Queen comes back, you're to come back. [25]

[*Karpūra-mañjarī does so.*]

QUEEN. Here is the prison-room. [27] [*Enters and looks around. — To herself.*] Well, I am surprised! ¹ Karpūra-mañjarī here! It's somebody that looks very much like her! [*Aloud.*] Karpūra-mañjarī, my darling, how are you feeling? [*Pretends to listen and repeats the imaginary reply.*] ² What's that you say, that you've just got a headache? [*To herself.*] Well then, I'll go back there [to my own apartments]. [*Enters³ and looks to one side and another.*] Hallo, friends, be quick and take the things for the wedding and return [with me]. [39] [*With these words, she steps about.*⁴]

[*Karpūra-mañjarī enters and sits just as before.*⁵] [41]

QUEEN. [*Looking before her.*] Karpūra-mañjarī here! ⁶

BHĀIRAVĀNANDA. Vibhrama-lekhā, my darling, the things for the wedding have been brought? [44]

QUEEN. Certainly. But some ornaments which would be suitable for Ghanasāra-mañjarī have been forgotten. So I'll go back.

BHĀIRAVĀNANDA. Very well. [48]

[*The Queen acts a little pantomime as if she were making an exit.*] [49]

quired to imagine that it represents also at the same time, for a few minutes, as the action requires, first the shrine and the prison, and then the shrine and the Queen's apartments; and that it does so for two occasions, the first being for the action of iv. 19²⁷⁻³⁹, and the second being for the action of iv. 19³²⁻⁵⁷. See the Synoptic Analysis, p. 221-2.

¹ This phrase renders ae.

² Literally, 'in the air.' This is a "dramatic phrase" (nāṭya-ukṭi) used to designate an imaginary reply which the actor is supposed to hear and to repeat for the benefit of the audience. The device is familiar to English readers from Douglas Jerrold's "Curtain Lectures." There the unhappy

Mr. Caudle's replies are regularly "in the air." See Sāhitya-darpaṇa, no. 425, or Monier Williams, Çak., p. 96.

³ That is, the audience has to imagine that she enters her own palace-apartments.

⁴ In order to indicate to the spectators that she is returning with her attendants from her private apartments to the shrine of Chāmūṇḍā.

⁵ That is, while the Queen is delaying to get the things, the Heroine hastens back by the secret passage, arrives before the Queen, and so is discovered seated in the sanctuary, just as she was when the Queen (supposedly) left her at iv. 19²⁰.

⁶ In the sanctuary, to which the Queen is now supposed to have returned.

BHĀIRAVĀNANDA. Karpūra-mañjarī, my daughter, do just as you did before.¹ [50]

[Exit Karpūra-mañjarī.] [51]

QUEEN. [*Pretending in pantomime to enter the prison-room, and seeing Karpūra-mañjarī.*] Well, well, I am nonplussed² by the resemblance! [*To herself.*] It's the magic car of the master Magician, which moves about through the air or through walls,³ that brought her here! [55] [*Aloud.*]⁴ Friends, take each of you what I told you to take and come along back with me. [57] [*She enacts a little pantomime as if she had (come back and) entered the sanctuary of Chāmunda and espied her (Karpūra-mañjarī).*] Oh, what a resemblance! [59]

BHĀIRAVĀNANDA. Sit down, O Queen. The King also has just arrived. [60]

[Then enters the King, with the Jester, and Kuraṅgikā.]

BHĀIRAVĀNANDA. Place, place for the King! [62]

[All sit down in due order.]

KING. She is, in embodied form, a paragon of the Dolphin-bannered God; she is a transformed bow-staff of the wild mountaineer "Passion"; she is the light of the full moon, abroad by day.⁵ [64]

And again:

She is the casket for the rubies of a host of excellences; a jewelled doll. Likewise, as she wanders about, she is the flowery beauty of spring. [66]

Moreover:

If⁶ the beauty⁷ of this maiden's form, which is the ensign of her conquest of the world, comes—in whatever way⁸—within range of a man's eyes, then there takes up his abode in that man's bewildered⁹ heart the

¹ Namely, as at iv. 19²⁴⁻⁴¹.

² Molesworth gives this very meaning for the Marāṭhī naḍaṇem, Prākṛit naḍ.

³ 'Without hindrance or obstruction'—from gravity, walls, or the like. Cp. note to i. 34²⁷.

⁴ Between iv. 19⁵³ and iv. 19⁵⁶ the Queen is supposed to go from the prison-room to her own apartments.

⁵ See additional note, p. 289.

⁶ 'To the range of whose eyes beauty goes, in the heart of that [man] Cupid dwells.'

⁷ I would assign to rehā here and at ii. 41^c the meaning 'beauty.' The verb reh means 'is lovely, rājate,' in Hāla, no. 308; cp. H. 4. 100. — Molesworth defines Marāṭhī rekhalā (from rekhaṇem, from Skt. rekḥā, 'line') as 'neat, comely, pretty.' — But it may be that two words of quite diverse origin have flowed together in the Prākṛit rehā. See additional note, p. 289.

⁸ Jaha taha, as a phrase.

⁹ I take vicitte as = Skt. vi-citte, 'besinnungslos,' not vicitre. Cp. note to ii. 40^b.

Dolphin-bannered God, his bow-staff bent almost double with the arrows on the string.¹ 20

JESTER. [*Aside, to the King.*²] You *have* made the old saw come true, "Can't trust a boat even when it's touched the shore."³ Now just cork up! [4]

QUEEN. [*To Kuraṅgikā.*] Kuraṅgikā, do you arrange the wedding costume for the King; and let Sāraṅgikā arrange it for Ghanasāra-mañjarī.⁴ [6]

[*Thereupon both busy themselves in pantomime about the wedding of the two.*] [7]

BHĀIRAVĀNANDA. We must summon a preceptor.⁵

QUEEN. Here stands the crest-jewel of all learned Brahmans, my husband's Preceptor, the worthy Kapiñjala. So let him start the sacred fire. [10]

JESTER. Here I am and ready! Say, man, now I'll tie a knot in your upper garment.⁶ With your hand take the hand of — Karpūra-mañjarī! [13]

[*The Queen utters an exclamation of surprise and looks on with a touch of despondency.*]

BHĀIRAVĀNANDA. [Well, O King], you *have* lost your head!⁷ for Ghanasāra-mañjarī is only another name for Karpūra-mañjarī.⁸ [16]

KING. [*Taking her hand.*]

The prickles that are on the lovely fruits of the gourd-melon,⁹ and on

¹ Valaia, 'bent almost into a circle' — cp. ii. 6^d. — For puṅkhia, see ii. 3^d note.

² For the "dramatic phrase," see Sāhitya-darpaṇa, no. 425.

³ Here you are, in plain sight of the goal of your wishes, like a boat that has crossed the water and reached the farther shore. And yet you persist in this sentimental gush (iv. 19^{6d}—iv. 20). I can't trust you. — Root gvas, passive, impersonal, with locative.

⁴ The Queen, on entering, iv. 19¹⁰, expects to find the "Ghanasāra-mañjarī," whom (at iv. 18⁷) she had promised as a new consort for the King. Instead, she finds the Heroine, iv. 19¹⁴. Hurrying to the prison, she finds (iv. 19²⁹) there also the Heroine. Or is it the Heroine's double, so like her (iv. 19³⁰) as to deceive the Queen's eyes? She will rather trust her ears, and so elicits a reply from the prisoner (iv. 19³⁴) and recognizes by her voice that she is certainly the Heroine. On her return to the sanctuary,

she finds (iv. 19⁴³, for the third time) again the Heroine. Her second visit to the prison (and fourth finding of the Heroine) suggests the suspicion, iv. 19⁵⁵, of supernatural means of communication between the two places. And yet, on her second return, iv. 19⁵⁹, it may be, after all, a resemblance! — Her perplexities are still unsolved when she bids Sāraṅgikā, at iv. 20⁶, to array the bride; they reach their climax at iv. 20⁷; and give place to unpleasant certainty upon the utterance of the Jester's last word at iv. 20¹³.

⁵ To conduct the nuptial ceremony.

⁶ The symbolical wedding-knot, p. 289.

⁷ 'You are forgetting yourself extremely.' Cp. Molesworth, s.v. bhulaṇem, 'become infatuated, lose one's understanding (by drinking, through riches, honors, love, etc.).' Even the King is still in the dark about the identity of the new bride!

⁸ See p. 251, n. 5: ghaṇasāra = karpūra.

⁹ The whole stanza is simply a variation

the rows of leaf-petals that contain the ketaka-bloom,¹—the touch of thee, fair maid, assuredly hath transferred these to my limbs as a thick-set mass of bristling down.² 21

JESTER. Come, man, let the circumambulations³ be performed and the parched grain be thrown into the fire.

[The King acts as if he were doing all this. The Heroine stands abashed. The King, having brought the wedding ceremony to an end, in happy mood,⁴ saluting all in fitting manner, takes his seat as an Emperor.] [4]

[Behind the stage.]

A BARD. May the wedding feast bring delight to the King!

The lovely gourd-melon,⁵ the fresh young bread-fruit,⁶ the coral trees,⁷ the stalks of the lotus-blossoms,⁸ the bloom of the ketaka besides,—I fancy that thy person must have taken to itself by force the qualities [of these plants, because] over all thy limbs appear such horripilations, like unto prickles that one could see and touch.⁹ 22

of a theme which we have heard—see iii. 24 and the notes, and iv. 22^a. For the gourd-melon in particular, see note to iii. 24^a.—As to horripilation, see note to ii. 46^d.

¹ Concerning odor etc. of the ketaka or screw-pine, see note to ii. 62ⁱ. The leaves, says Roxburgh, p. 707, are closely imbricated in three spiral rows, very smooth and glossy, margins and back armed with very fine spines. . . . The female flowers have no other calyx than the termination of the three rows of leaves. The text is in good accord with this fact.—Kālidāsa speaks of “ketakī-needles,” Rtu-samhāra, ii. 23.

² ‘As a thick-set horripilation-shoot-range.’—It may be that añkura is to be taken as ‘hair’ rather than as ‘shoot,’ although both amount to the same thing here. As for āli, I despair of finding a fit English word for it; see my note to iii. 28^d. Perhaps the word *range*, considering its scope, is as good as any.

³ The groom leads the bride thrice sun-wise around the nuptial fire. See my Sanskrit Reader, p. 400.

⁴ Molesworth gives ‘joy, delight, gratification’ for utsāha: cp. BR. v. 1168.

⁵ Already mentioned twice: iii. 24^a (see note) and iv. 21^a.

⁶ The *Artocarpus integrifolia* or jack-fruit: see Roxburgh, p. 633. For pictures, see Century Dic’y, s.v. bread-fruit; or H. W. Cave’s *Picturesque Ceylon*, volume “Colombo,” p. 52, and plate xxx, a beautiful one. In Ceylon, Cave has counted as many as 80 fruits on one tree, some weighing 40–50 pounds each. They are pale green with *granulated* surfaces. Other species of *Artocarpus*, the *hirsuta* and the *echinata*, have, as their names imply, very spinous fruits.

⁷ The *Erythrina indica*: see Roxburgh (p. 541), who mentions other spinous species. The bark of its younger branches is armed with small black sharp prickles. The tree or shrub is used for hedges and is largely employed to support the black pepper vine. See Century Dic’y, under *Erythrina*.

⁸ The *kamala* is the blossom of the *Nelumbium speciosum*. “Flowers large, and beautiful beyond description,” says Roxburgh, p. 450. There are two varieties, one with rose-colored flowers, and one with perfectly white flowers. Dāṇḍa here evidently means the peduncles. These “are armed with small inoffensive prickles.” Cp. Sprüche, 2988, 6432, 2250.—Beautiful pictures of lotuses, Griffiths, figs. 61–63.

⁹ ‘I suspect in thy body [this] collection

BHĀIRAVĀNANDA. Is there anything else that you would wish done ?

KING. Is there anything I could wish better even than this ? For

The Queen, although she now has a rival in my affections,¹ is not angry ; I have obtained a maiden who has a face like the full moon's orb and who awakens my passion to new life ; and I have attained to the rank of Emperor!² What else could one ask for ? By thy favor I have gained all that men think worth the having.³ 23

Yet for this would I pray :

[Words of Bharata.⁴]

May the forest-fire of Poverty, which day after day gleams far and wide, which brings to naught all the excellences of men of learning,⁵ be quenched by the rain of the sidelong glances of Fortune ! 24

[Thereupon, exeunt omnes.]

[End of the Fourth Act.]

of qualities [to have been] attained by force ; such horripilations, under the semblance of evident and touched prickles, are coming out, continually appearing.'—

Phuḍa, 'open, manifest, clear to the senses, palpable.' I take it as coördinate with puṭṭha. — Mellanti, 'are let loose, shoot out,' equivalent to mucyante. — Perhaps picc-ullasā is 'uninterruptedly arising.'

The whole verse repeats the substance of iii. 24 and iv. 21 — see the notes.

¹ 'The Queen, in the position of rival wife, is not angry.'

² 'The rank of Emperor has come to pass.'

³ 'All that which is obtained among mankind.'

⁴ The author of the famous Nāṭya-śāstra : see Lévi, Théâtre, p. 297 etc. Cp. the close of the Çakuntalā, of the Mālavikā (2d ed. Pandit, p. 162¹²), of the Urvaṣī (ed. Kale, 1898, p. 146⁹), and of the Ratnāvalī (ed. Cappeller, p. 329⁵).

⁵ Sanskrit books make frequent allusion to the poverty of men of learning. Fortuna has no fondness for them—Sprüche, 2570. See also 6432, 2081. The enmity (vāira, virodha) between the Goddess of Fortune (Çrī) and the Goddess of Learning (Sarasvatī) is proverbial : Sprüche, 4086, 3941.



Additional Notes.

ii. 6²³.—Swing festival of Gāurī: see Hemādri (1260 A.D.), ed. Bibl. Ind., ii. 2, p. 453, quoting *Devī-purāṇa*, āndole dolayet (*Devīm*); *Nirṇaya-sindhu*, Benares, 1875, ii., folio 2a, 6 (ibidem, 5a, 1, swinging of Lakshmi); *Vratārka*, Benares, 1875, folio 15a, 11; *Dharma-sindhu*, Bombay, 1888, p. 31 end (the festival lasts to the end of the month, *māsa-paryanta*). For āndolana-vidhi, Hemādri, l.c., p. 745 f.

ii. 41⁹, 50².—The "appointment" here mentioned would seem to have been arranged by Vichakshaṇā with the Jester during or before the scene between King and Porteress, ii. 0¹. The interval is "long" to the King, ii. 6²: cp. ii. 6¹⁵. To this arrangement, perhaps, the *saccaṃ eḍaṃ* of ii. 6⁴ refers. At ii. 41² the Jester gives the King to understand, if only in the vaguest way, that he is to meet the Heroine. I think the clandestine meeting which results from this appointment must take place in the night of the evening with which act ii. closes, since the meeting was then "at hand." It cannot be the meeting of act iii., which is some 40 days later. And the *aṣoka* scene involves no "meeting."—In this clandestine meeting, finally, we may see the occasion of the culmination of the Queen's jealousy and of her imprisoning the Heroine.

iii. 26.—Dr. Konow writes me that he now renders this stanza as follows: Als ein Schmuck für die Weltgegendfrauen, ohne (d.h. verschieden von) Safran und ohne Sandel, als eine Zierde für den Erdenrund, ohne Arm- und Ohren-ringe, als eine Waffe des Liebesgottes, die von Sosana und Mohana

verschieden ist (die nicht versiegt und nicht bethört), werden die Mondstrahlen angehäuft. — That is, he takes the three nouns substantive at the end of a, b, c, as in apposition with -āvali.

iii. 27. — "Some reference should be made to the profusion of jewelled ornaments of goldsmiths' work everywhere displayed. Strings of pearls and precious stones are hung on houses, doorways, and canopy-pillars, and worn by men and women. Hindu poetry constantly speaks of them as festive decorations of towns and houses, till it is not surprising that conventionalized jewelry should come to be a regular element of painted and carved architectural ornament (plates 6, 10, and 13)." — Griffiths, i., p. 16 a.

iv. 19^{64, 68}. — Konow writes me that these two passages seem to have been originally metrical [such was my own opinion], but that he has not been able to restore the verses.

iv. 20. — Since my note on *rehā* was written, I find that Dr. Konow has altered the electroplate of p. 158 and set up two articles *rehā*. — He doubts my interpretation of *vicitte*.

iv. 20¹². — A symbolical tying together of the ends of the sari-like garments of bride and groom is doubtless here intended. Dr. Konow refers me to Winternitz, *das altindische Hochzeits-rituell*, Vienna, 1892, where similar customs are cited: see pages 60, 64, 49. The like still obtain in Southern India: see J. F. Kearns, *Marriage Ceremonies*, etc., Madras, 1868, p. 40, 57. Cp. also G. A. Grierson, *Bihar Peasant Life*, § 1331, 1337.

Books for the Study of Indo-Iranian Languages

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Whitney's Sanskrit Grammar.

A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Third (reprinted from the second, revised and extended) edition. 1896. 8vo. xxvi + 552 pages. Cloth : Mailing price, \$3.20. Paper : \$2.90.

Of the original edition of this work no description need be given. This new edition embodies new material, gathered by the author and by others during the past ten years, so far as it fitted into the plan of the work. In particular, the author has been able to correct and repair certain errors and omissions in the first edition, and to speak with more definiteness on very many points relating to the material and usages of the language. The paragraphing of the first edition has been retained throughout, though subdivisions have been more thoroughly marked.

Supplement to Whitney's Sanskrit Grammar.

The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by WILLIAM DWIGHT WHITNEY. 1885. 8vo. xiv + 250 pages. Paper : Mailing price, \$2.00.

The fact that the roots are briefly and clearly defined, and the forms conveniently given, makes this work useful even in the early stages of Sanskrit study. Each formation and derivative is dated according to the period of its appearance in the literary records of the language.

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This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarīt-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

Sanskrit Text in English Letters.

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

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gūra; edited by Dr. HENDRIK KERN, Professor in the University of
Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer of the Netherlandish University of Groningen, has been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version has also appeared in revised form in Professor Max Müller's *Sacred Books of the Buddhists*, London, Henry Frowde, 1895.

The price of volume I. is one dollar and fifty cents (\$1.50) = 6 shillings and 2 pence = 6 marks and 25 pfennigs = 7 francs or lire and 70 centimes = 5 kroner and 55 öre = 3 florins and 65 cents Netherlandish.

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This volume contains the original Sanskrit text of the Sāṃkhya Aphorisms and of Vijñāna's Commentary, all printed in Roman letters. A German translation of the whole work was published by Professor Garbe in the *Abhandlungen für die Kunde des*

Morgenlandes, vol. ix., Leipzig, Brockhaus, 1889. "In spite of all the false assumptions and the errors of which Vijnānabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced." — *Editor's Preface*.

The price of volume II. is the same as that of volume I.

VOLUME III. — Buddhism in Translations. By HENRY CLARKE WARREN.
1896. 8vo. xx + 520 pages.

This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections, comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahood; while the sections of chapter v. are about Buddhist monastic life.

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1901. Royal 8vo. Cloth. xxviii + 289 pages.

Here for the first time in the history of Indian philology we have the text of a Prakrit play presented to us in strictly correct Prakrit. Dr. Konow is a pupil of Professor Pischel of Halle, whose preliminary studies for his forthcoming Prakrit grammar have already made his authority upon this subject of the very highest. The proofs have had the benefit of Professor Pischel's revision. The importance of the play is primarily linguistic rather than literary.

The price of volume IV. is the same as that of volume I.

In preparation.

The Atharva Veda Sanhita, translated into English, with a full critical and exegetical commentary, by the late WILLIAM DWIGHT WHITNEY, Professor of Sanskrit in Yale University. Edited by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. Royal 8vo. Cloth.

An announcement as to this great work, with a full statement (from which this is taken) of its plan, scope, and contents, was made by the author in the *Journal of the American Oriental Society*, volume 15, page clxxi, April, 1892. The plan includes, in

the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S. P. Pandit in the great Bombay edition. Second, the readings of the Paippalada or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kauçika and Vaitana Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices.

We may perhaps add that the critical commentary has been made the most important feature of the work. No account, at once so systematic, extensive, and complete, of the critical status of any Vedic text has ever been undertaken before; and the material is here presented in just such thoroughly lucid, orderly, and well-digested form as the previous works of its lamented author would lead us to expect. Its publication will — as we hope — mark a new epoch in the history of Vedic criticism. To the student of folk-lore, and of primitive religions, the translation itself will offer abundant, interesting, and important material.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A.D.): critically edited in the original Pali by HENRY CLARKE WARREN, of Cambridge, Massachusetts. Brought out after his death by CHARLES ROCKWELL LANMAN.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr. Warren's plan was to publish a scholarly edition of the Pali text of the book, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors. The text, it is hoped, may be published without too much more labor. Of the translation about one-third is made; and it has been determined to complete the version and publish it as soon as is feasible.

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. xx., second half.

A Vedic Concordance : being an alphabetic index to every line of every stanza of every hymn of the published Vedic literature, and to every sacrificial and ritual formula thereof. By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in Johns Hopkins University.

The conception of the plan of this work dates back to the year 1892, when two separate announcements of it were published, — one in the *Johns Hopkins University Circulars* (vol. xi., no. 99, June, 1892), and the other in the *Proceedings of the American Oriental Society* (for April, 1892, Journal, vol. xv., p. clxxiii). It is nothing less than an alphabetic index to every line (*pāda*) of every stanza of the entire published Vedic literature and to every liturgical formula (*yajus*, *prāiṣa*, etc.) therein contained. In brief, it is a Concordance to the Vedic Mantras. It will enable the student of the Vedas to see at a glance every occurrence of a given text (verse or formula) in the whole Vedic literature and to ascertain with ease the liturgical uses of that text. Among the many uses of this collection the following may be mentioned : —

First, it will serve as a register of the *varietas lectionis* for the texts of the Vedic literature. The individual passages appear in different Vedic texts, often in different form, varying more or less in the choice or the arrangement or the grammatical form of the words.

Second, the Concordance will give the key to the liturgical employment of every Mantra as prescribed by the ceremonial books. It will thus become possible greatly to advance our knowledge of the hymns and the ceremonies in their relation to one another. The text and the liturgical action that accompanied it often serve as a mutual commentary each to the other, that yields us a clear understanding of both.

Third, the future editor of a Vedic text will find in a complete assemblage of all the Mantras an auxiliary of the very first importance. In the constitution of a Vedic text, the Mantras are the most intractable part of the material concerned, because they are written in a dialect which — differing, as it does, considerably from the classical speech — was imperfectly understood by the scribes. Since much of the material of this kind with which the future editor will have to deal, is quite certain (as experience shows) to be contained in the literature previously published, it is obvious how serviceable the Concordance will be in the establishment of the new texts.

This work, moreover, will be most useful in determining the relations of the different Vedic schools (*śākhās*) to one another. And divers subsidiary uses of such a collection as this will suggest themselves to various scholars. Thus the initial words of the several Mantras form by themselves a very considerable part of a word-index to the Mantras. And, again, the great frequency with which the Mantras begin with the name of a divinity, incidentally makes the book a most useful tool for the student of the Vedic mythology and religion.



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